THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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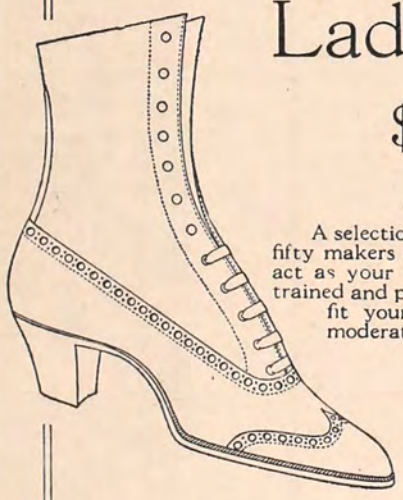

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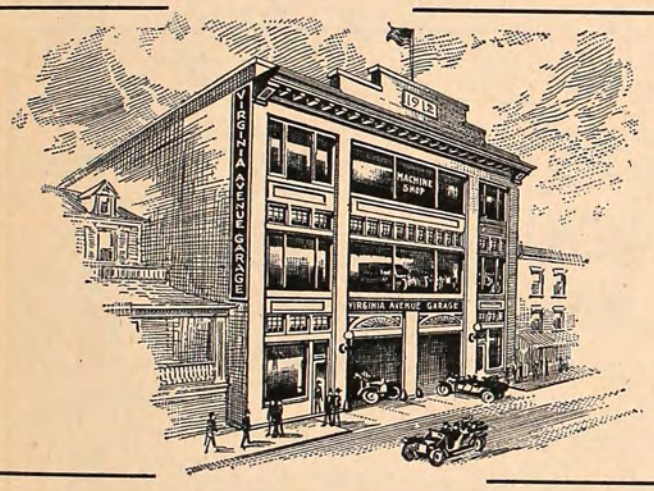

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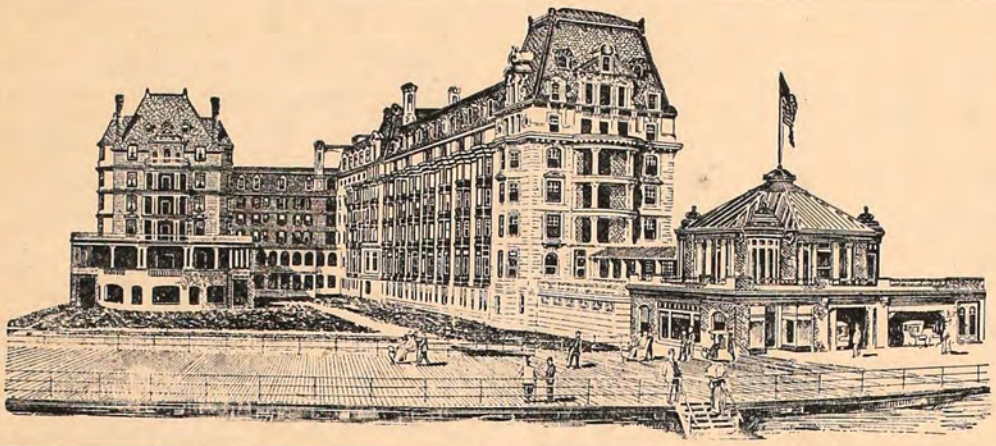

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. I. NO. 4 PHILADELPHIA, FEBRUARY, 1913 15 cents a copy $1.00 a year

The Lessons of Lent: Sin and Prayer

Sin and Prayer are the two strong notes of Lent. The Sense of Sin and the Power of Prayer are the two great gifts which the Church knows we need and wants to win for us. To this end, forty days each year are set apart. And on each one of all the forty days the Church speaks of sin and calls to prayer. She has been doing this, with ceaseless iteration, from the first days, all through the ages, to our own time.

The Notes of Lent

And the Church really speaks and really calls. We treat her as a person. And we are right. She has a will, a rule, a mind, a voice. But, though she speak *as one*, she speaks *for many*. Behind her, and within her, is a vast experience, poured into and drawn out of innumerable lives. Her voice is as the sound of many waters. It reaches back to the beginning, and out into all the world, and up to the courts and councils of Paradise and Heaven. Therein lies the authority with which she speaks. Every great ordering and utterance of hers carries the seal of expert testimony. She speaks that which she knows, and she knows whereof she speaks, because all her members know it. So clear and sure is that knowledge, so without doubt or hesitation, that though it be gathered out of every nation, tongue and age, still it can clothe itself in simple language, and pick its words and find a single voice. *One* really speaks for *all*. The spiritual wisdom of the Christian ages comes simply, accurately, persuasively into the possession of the merest child. Wayfaring men, though fools, need not err in their reading of the Mind and Will of God as made known to His children through His Church.

The Mind of the Church

All this holds of Lent, and of the Church's mind in Lent. We need to be reminded of it. The message, and mission of Lent is strange and unwelcome to this present age. The current authorities are all against it. Sin has no place at all, and prayer only a scant notice, in our hurrying and hungry plans and programmes. "The higher man of to-day is not worrying about his sins: his mission is to be up and doing." "The modern 'Pilgrim's Progress' would picture Christian, not fleeing from the City of Destruction, but staying there, and helping clean it up." "Get off your knees and get to work." Such are the clamorous and insistent cries in our ears.

The Spirit of the Age

In the midst of all this harsh and noisy confidence, the Church's voice is apt to seem a little weak and thin, more like a timid echo of the past than a strong prophetic call to pressing duties. The world seems to have much the better of the argument. Barring a few pious devotees and unpractical fanatics, Lenten observance and the Lenten teaching have little ground to stand on. The Church is lightly brushed aside and sent down into silence, out-voted and out-

The Conflicting Witness

worn. So it seems at least till we have recovered our balance. The Church's Lenten teaching is, indeed, given very quietly and very calmly. But quietness and calmness are apt to be the sure signs of true authority, the appropriate marks of penetrating insight. Experts seldom raise their voices. Truth seldom advertises. God Himself uses a still, small voice and His messages are easily drowned into silence in the dust and heat of any passing passion, or of any sordid lust. God came, and comes, in very simple and very little ways: in Bread and Wine and Water. He came nearest to His world as a little speechless Child, with a few shepherds looking on. Only in our silence is He eloquent. The Church has at least good precedent to follow. What seems in her like ignorance and weakness may be the triumphant marks of imperishable strength. To keep her Lent may be, no morbid mediaeval fancy, but the sanest, strongest and sternest of all human duties. There is undoubtedly a conflict between the testimony handed in, on the one hand, by the world; on the other by the Church. There is an utter contradiction between the "Spirit of the ages and the spirits of the age." That is quite clear. But it is not so clear which has the right of it; which is telling lies in the service of the Devil, and which speaks the truth of God.

That is the crucial point we have to settle. The duty of the hour, pressing on all the Church's children, is far deeper and more searching than the formal choice of, the careless drifting into, so-called "Lenten observance." There is little, or no, use in cutting off a few of our excess indulgences or in adding a few items to our minimum schedule of spiritual exercise. Petty conformities to pious custom may deaden, and not quicken us: may harden our hearts instead of breaking them. What we have to do is to come to terms, not with rules of abstinence, but with facts of faith. We must search the Church's mind; we must examine ourselves whether we are really in the faith at all; whether indeed we know what the faith is. Sin and Prayer are no decorative symbols, to be painted on the banners which we wave, on the buttons which we wear, from now to Easter. From the days of Christ they have been the world-moving realities of Christain life. The whole sum and substance of the Gospel is found in them. The whole Christian effort for the world's redemption depends upon them. The whole creed and system of the Church stands or falls with them. Either they are the central concerns of human life, here and hereafter, in comparison with which every other human interest pales into dull and drab obscurity: or they are gross and unspeakable deceptions practised on credulous and trustful men by an Impostor and His deluded followers. And we are called, every one of us, Baptized, Confirmed, Communicant, to face the issue in God's sight like honest men and women. No routine obedience to flimsy fashion, but the forming of unshakable convictions in the faith and fear of God, is our true business this Lent.

Our Present Duty

Not so many years ago a great English Bishop warned us that the Church needed, for its own increase and the world's redemption, not more, but better, Christians. Would any of us dare deny it? If a light is to shine afar, it must burn bright. If the heart beat sluggishly, the feet and hands are cold. And our Blessed Lord is still the Good Physician. Out of His love He purifies and purges that He may strengthen and make fruitful. He is purifying us. He is evidently moving on to judgment, and His judgment, now as always, begins in the precincts of His Father's House. Someone has lately written: "In the Gospel story, when Judas was hinted at, every man said: 'Lord, is it I?' I don't suppose that the other eleven had really meditated betraying Him; but in that awful moment they realized their own capacity for sin."

Not More but Better Christians

The Church once more on Ash Wednesday begins to speak of sin and call to prayer. We are a tiny handful of her children, lost in the crowd, hid in a corner, motes that come and go athwart the brilliance of her eternal sunshine. Yet we are in her bosom, and dear to the heart of Him Who is her Head. The Lenten message comes from Him to us, as though we were the only sheep of His who needed tending, the only erring souls for whom He died. Shall we not all together, and altogether for His sake, know our sins and say our prayers?

Philip M. Rhinelander

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Foreign Missions at Home

This title is misleading and yet correct. We understand by "foreign missions" (a barbarous phrase it is by the way) the preaching of the gospel to pagans in foreign lands. The "foreign missions at home" to which we refer, is a ministry to foreigners newly settled among us, whose Christianity is older still than ours.

It is a remarkable work that was described so vividly in the article on "The City Problem," by the rector of the Church of the Advent, which we printed in the January number of THE CHURCH NEWS. Few of our readers probably were aware of the urgency of the need, the magnitude of the work already under way, or the bright outlook for yet greater achievements in the future.

We print in another column, this month, a statement on behalf of the so-called Orthodox Eastern Commission. This Commission exists to support and especially to finance the work which Mr. Frank and his associates are doing among these Christian immigrants. The Commission needs three thousand dollars for its year's work: a very modest sum for so promising and important an undertaking. That the work is so unique should surely call out abundant interest and prompt response. We feel that one fact ought to be known: it has come to our ears accidentally, and the treasurer of the Commission would perhaps resent our mentioning it: we therefore have not asked his permission to do so. At least once in the past few months the funds for maintaining this missionary work have failed; and Dr. Washburn, the treasurer, has been compelled to pay the salaries of the workers out of his own pocket. It is inconceivable to us that such a condition of things can be allowed in this Diocese of ours, *when the facts are known.* We may not all be able to lend a hand in the actual work of this "Foreign Mission at Home," but we can surely see that the cruse of oil does not fail!

We urge our readers to turn at once to Dr. Washburn's article, "Local Orthodox Eastern Work," on page 12; and after reading it to give promptly in support of the work.

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Standards

THE CHURCH NEWS has been complimented! "Yours is the only paper I have ever seen," said a friend the other day, "which did not 'make its bow to the public' in the first issue. I congratulate you!" We are grateful for our friend's appreciation, even though we cannot think so ill of the innumerable company of "our contemporaries" as to believe that we quite deserve to be set upon so lonely a pinnacle of excellence!

A Compliment

But the compliment has been good for us: it has set us a-thinking. Our friend meant, apparently, to congratulate us on our avoidance,—our comparative avoidance, let us rather say,— of worn and hackneyed phrases. He felt that the interest of a paper such as ours depends to no small degree on the *manner* in which it presents its *matter*. *Style*, he argued, is important as well as *substance*.

We agree heartily with our kindly critic in the principle he laid down. And we wish to make his compliment an excuse for a word or two about the ideal we have set before ourselves. So far as in us lies we wish to avoid two faults that are common enough in every sphere of life, and that are perhaps especially common and peculiarly disastrous in the sphere of religion. One is exaggeration and the other is commonplaceness.

Two Faults

To those who take the religious life at all seriously it becomes of necessity the most important and the most sacred thing in the world. Our God is a jealous God; He brooks no divided allegiance. And we, if we love Him truly, will love Him and His cause beyond all else. We, if we are loyally working for the spread of His Kingdom, will feel that this work is important beyond all comparison. We become absorbed in our cause. This is natural. It is a phenomenon by no means confined to religion. The man who gives himself to any worthy cause is not prone to underestimate its importance. Humanity owes an incalculable debt to this capacity of ours for boundless devotion. But while the capacity for devotion may be the same, there is a difference between religion and all other causes under whose banner we are wont to enlist. Religion,—the vital recognition of the Fatherhood of God,—*really is* the supreme and necessary thing, the key to this life and the life to come. We Christians, or some of us at least, realize this; and therefore to us the Church,—which exists to teach the Fatherhood of God,—and the Church's work, are marvelously important and sacred. The result is that we dread with unspeakable dread the mere possibility of a set-back in the progress of the Church's work. And just here temptation enters in, subtle and disguised. Is our Sunday School growing? Are the Sunday services better attended? Are our Rescue Missions saving and transforming the men who seek warmth and food and lodging within their doors? We long so eagerly to be doing good, that, alas, our answer to these questions sometimes springs out of our great hope, rather than out of the soil of demonstrable fact. Thus unconsciously our very devotion colors our report. We exaggerate. There is, to be sure, a beautiful golden thread woven through this fabric of self-deception. It is our aspiration, and faith, and

Exaggeration

devotion that play upon intellect and conscience, and that thus, despite their own inherent nobility, bend these from the serene and impartial fulfilment of their functions. So, sometimes, our "honor, rooted in dishonor," stands.

Is it amiss to say that we editors and the contributors of THE CHURCH NEWS ought to be on our guard against this temptation to exaggerate? Ought not "Face Facts" to be our motto? "The greatest thing a human soul ever does in this world," says Ruskin somewhere, "is to *see* something, and tell what it *saw* in a plain way." And shall we not do most for the cause we love if we see its facts as they really are, bright or gloomy, and then tell, without fear or favor, what we have seen?

Without fear or favor: yes, but not without enthusiasm, not without freshness and vitality. For there is a second danger we must guard against, —it besets the "professor" of religion,— the danger of the commonplace. At its worst it leads to the use of phrases and formulas that have lost their pristine power,—even to cant. At its best it involves us in a cloud of stupid and meaningless verbiage. This fault too is partly due to our sense of reverence. The awe of holy things lays hold upon us, as it should, and we speak with bated breath and in approved phrases of what we feel and what we do. But surely this should not be. The wine is *always* new; and to use old wine-skins to contain it simply because they are old, is folly. If there is one thing vital, interesting, romantic in the best sense, beyond all things else man can deal with, it is religion. There are departments of life where, from a superficial point of view, we are handling prosaic things. There is some excuse if we fail to see the inner core of poetry in baking or bookkeeping, in banking or manufacturing, in tinkering the tariff or editing a newspaper. But surely there is no such excuse when we are handling the facts of religion. There, "a god has mingled with the game." There, supremely and constantly we are, or should be, in touch with the ultimate and eternal *interests* of life. Religion is romantic to the seeing eye; and to make it stupid by our version of it is high treason. The simplest account we have to give of any religious work or meeting or event *ought* to show through its outward wording the glow of this inward enthusiasm, ought to reveal our fascination with our cause. So, with Henry Vaughan, the awakened Christian will constantly feel

The Romance of Religion

> "through all this fleshly dress
> Bright shoots of everlastingness."

Fidelity, then, scrupulous fidelity to fact, even when that fact disappoints; and constant realization of the supreme interest of our subject, showing itself in a glow of enthusiasm in all we write: these should be the twin ideals animating both editors and contributors of THE CHURCH NEWS. We may never achieve them; but that is no good reason why we should not avow them, no good reason why we should not try, and try again!

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Subscriptions at Special Rates

We call attention to the special offer made in our Business Column this month.

Our first duty this year is to make THE CHURCH NEWS as widely known to the members of the Diocese as we can. Already our subscription list has grown by leaps and bounds; but with a communicant list of over 58,000, we have a large harvest still to reap! We need many to help us gather the sheaves; need representatives in every one of our parishes and missions. So the Board of Management is making a special offer for the months of February and March.

1. We will receive subscriptions for single copies, to be sent by mail, at the rate of 75 cents for the remaining issues of volume I.

2. The club rates of fifty cents per copy for each of twenty-five or more copies to be sent to one address, for local distribution, will be continued.

3. We will give a commission of 50 per cent on all subscriptions, either at mail or club rates, secured by any club or other organization of a parish or mission, the only condition being that applications for this commission should be sent to the Business Manager, Mr. Charles H. Clarke, 1016 Arch Street, with the approval of the rector or mininister-in-charge.

There are patrols of boy scouts in some of our parishes: they are always eager for ways to earn funds for their patrol. There are everywhere Sunday-schools interested in making a larger Lent offering for missions than ever before. Here is a way by which such groups of young people can both aid the Diocese and help themselves in their work. We hope that not a few may take advantage of the opportunity.

Blanks for entering subscriptions at club rates have been prepared and may be secured on application to Mr. Clarke.

The Retirement of Deaconess Sanford

Deaconess Caroline H. Sanford, after twenty-two years of faithful and efficient work as Head Deaconess and House-Mother of the Church Training and Deaconess House, has resigned the office and retired from the work.

Sincere regret is deeply felt by all, and they are many, who are interested in this institution. This regret is increased and united with sympathy because failing health resulting from hard work long continued is the cause of her retirement. Miss Sanford was one of the first students in the House, one of its first graduating class and from the beginning was its House-Mother. Chosen, appointed and encouraged by Bishop Whitaker, who had learned and tested her worth in his Girls' School in Nevada, she courageously and enthusiastically undertook the new work when it was unformed and of doubtful issue. During the first year she combined with management of the House her own study and preparation to become a deaconess. In our American Church the office of deaconess had recently been revived and for the first time was recognized and authorized by our General Convention. The new venture had to feel and find its way by experiment and experience, clearing and blazing a path through thickets of doubt and distrust, prejudice and opposition. Those who with Deaconess Sanford undertook the task, relying on divine help, although often perplexed, never faltered. At the end of the first school year Miss Mary Coles, president of the Board of Managers, with Deaconess Sanford went to Europe to visit and investigate homes and labors of deaconesses at Kaiserswerth and elsewhere. The information thus gained has been of great value and has been wisely used. Deaconess Sanford's power and diversified ability kept pace with the steady and rapid growth of the institution. She retires from it when it has attained its widest usefulness and influence, having its largest recorded number of resident students and facing a future bright with promise. She has the satisfaction of leaving her work in the competent hands of one of her own students and graduates—Deaconess Clara M. Carter, whose name has gone abroad not only in Alaska but "in all the Churches." What Deaconess Sanford now is and has been through all these years of devoted service as a diligent and accomplished scholar, a well equipped and expert teacher, an efficient and successful administrator, a wise and loving counsellor and guide, a spiritual uplift and inspiration, cannot be expressed in words, it is embodied and perpetuated in the loving and loyal hearts, the enriched lives and useful labors of those who have felt her influence, who have called her House-Mother and are ready to "rise up and call her blessed."

J. DeWolf Perry, Warden and Vice-Pres.

THE DEACONESS RETIRING FUND

Bishop Rhinelander invited a number of those who are interested or might become interested in the Church Training and Deaconess House to meet at his residence on Tuesday evening, January 14th, to take action in view of the resignation and retirement of Deaconess Sanford after twenty-two years of arduous work which has incapacitated her for further labor of so exacting a nature. Earnest addresses were made setting forth the nature and value of the work done at this house for training of church workers and presenting the urgent need of an adequate provision for retired deaconesses who have devoted their active years to church work, receiving salaries which are barely sufficient to meet the cost of simple living. The need was recognized, the meeting was responsive and asked the Bishop, as chairman, to appoint a committee to take such prompt action as would secure a fund of not less than $15,000, the income of which shall be used as an annuity for Deaconess Sanford during her life and then shall be added to the small fund of the Deaconess Retiring Society which the deaconesses have for a few years been accumulating by annual contributions paid out of their small stipends. This, with such membership dues and unsolicited gifts as may be added in future years, will provide against such distress as now impends and in some cases is already experienced. The Bishop was asked and consented to act as treasurer for the present to receive such contributions. The first which he received and reported to the meeting was a gift made in esteem and love for Deaconess Sanford by Deaconess Carter, her former pupil, who now succeeds her as head deaconess of the house. Deaconess Carter reluctantly leaves her remarkable work in Alaska to take the administration of this house, of which she is a graduate. In doing this she has the approval of Bishop Rowe and other bishops on the ground that for a woman there is no higher and more important work in the Church than this to which she is called. This contribution of $50 from Deaconess Carter, made up of savings from her small stipends, was in the form of gold nuggets taken from mines at the Hammond River, Alaska, the northernmost gold mining in the world, and supposed to be the purest free gold that is found. This significant offering was followed by others amounting to $1,800 in all. It is hoped that liberal contributions will be promptly sent to the Bishop for this fund.

Deaconess Clara M. Carter, for ten years an active missionary in Alaska, has been called to be head of the Philadelphia Church Training and Deaconess School. It would be hard to imagine any change more radical than that from Allakaket to Philadelphia. It is evident that Deaconess Carter will bring to her new work a ripeness of experience that will be most valuable.

RESOLUTION OF THE VESTRY, CHURCH OF THE REDEMPTION

The Rev. Thomas R. List has been rector of the Church of the Redemption from October, 1, 1875, until January 7, 1913, a period of thirty.seven years and three months

During the rectorship of Mr. List, great progress was made in doing the work of the church in the parish, the building was remodeled and additions made to the interior of the church which greatly added to its beauty and dignity as a place for the worship of Almighty God.

The neighborhood in which the church was located was a difficult one in which to carry on the church work, but Mr. List, by perserving and untiring effort, gentle manner and his own high example, succeeded in spreading its work and obtaining for himself the respect and esteem of all the people in the neighborhood.

Owing to the sale of the church property to the City of Philadelphia for Parkway purposes, and the consequent change to a new field, Mr. List saw fit to relinquish the duties of an active rector and to take the honorable office of rector emeritus and it is on the occasion of his assuming this office that the vestry adopt the following resolution:

Resolved, That the Rev. Thomas R. List, by his long and faithful service as rector of this church, has done much good among the people. That as a true interpreter of the Word of God and as a friend of every member of his congregation, he has ever labored to spread the knowledge of religion among them and has succeeded beyond measure; and that he has the hearty congratulations and good wishes of his vestry and all his people in the high and honorable office which he has accepted.

MINUTE

At an adjourned stated meeting of the corporation of St. Timothy's Church, Roxborough, held on the evening of the seventeenth day of January, A. D. 1913, the following resolutions were adopted unanimously:

WHEREAS, The late William Penn Stroud, since 1868 a vestryman and since 1879 accounting warden of this parish, Church of Saint Timothy's, Roxborough, was summoned into the presence of His Divine Master on the eighth day of January last, after nearly forty-five years of fruitful and continuous service as an official of this corporation; be it

Resolved, That this Vestry hereby places upon record its deep appreciation of his self-sacrificing work and life-long fidelity as an officer of the parish, and that it also deplores his sudden removal from the sphere of his earthly activities; and be it further

Resolved, That this Vestry wishes to express its great sense of personal and official loss at the taking away of one who embodied in so many ways the traits of His Master; faithful, upright, unselfish, pure in life and action, affectionate to his wife and family, and ever charitable and honest in dealing with his fellowmen. His loss to the parish is irreparable, but he has gone to his reward, where all joys are to be found. May his soul rest in peace, and may light perpetual shine upon him.

It is Resolved, finally, That the secretary of the Vestry be and he is hereby instructed to send a copy of these resolutions to the family of the deceased, and to insert copies in the local papers, in THE CHURCH NEWS, and in *The Living Church*.

HERBERT STAFFORD,
Secretary.

BROTHERHOOD NOTES

A Round-Table Conference was held in the Germantown section, January 3d, at the residence of Mr. S. V. Wilcox. The subject discussed was that of Example,—its influence, of what it should consist and how to personally develop it without self-consciousness. It proved a very helpful discussion.

A similar conference was held in West Philadelphia. Others are being scheduled for February in all sections.

On a new plan of evening meetings each month, the Executive Committee met at the Y. M. C. A. January 16th.

Noon-day Lenten services which have been held in Germantown for two years past, will be omitted this year for lack of a suitable meeting place in the business section. A new building now in course of erection will be available another year, when it is hoped to continue this good work.

Through the agency of Sunday services at four car barns, the Brotherhood is getting closer to a class of men who are unable to otherwise identify themselves with the Church. Recent examples of the definite helpfulness of these services are encouraging in what is commonly a very discouraging work Helpers in the music are badly needed.

The Secretary of the Local Assembly, Mr. Charles E. Beury, has filled a number of engagements for an illustrated talk on Missions in China. His facts and pictures were personally gathered during two trips around the world. Not only in the Church, but in other communions has Mr. Beury helped by his addresses on this important subject.

The list of speakers at the noon-day services held under Brotherhood auspices is as follows:—

At the Garrick Theatre, Chestnut and Juniper Streets. At 12.30 o'clock. Closing at 12.55 precisely. Seats will be especially reserved for men.

Addresses may be expected as follows:

Ash Wednesday, Feb. 5—The Bishop of the Diocese.

Thur.–Wed., Feb. 6-12—Rev. Shirley Carter Hughson, O. H. C., Sewanee, Tenn.

Thur.–Sat., Feb. 13–15—Rt. Rev. Chas. P. Anderson, D.D., Bishop of Chicago.

Mon.–Fri., Feb. 17–21—Rev George Craig Stewart, St. Luke's, Evanston, Ill.

Saturday, Feb. 22—Rev. James B. Halsey, St. Timothy's, Roxborough.

Monday, Feb. 24—The Bishop Suffragan of Pennsylvania.

Tue.–Sat., Feb. 25–Mar. 1—Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

Mon.–Fri., Mar. 3–7—Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan.

Saturday, Mar. 8—Rev. George Lynde Richardson, St, Mary's.

Mon.–Sat., Mar. 10–15—Rev. Wilson R. Stearly, St. Luke's, Montclair, N. J.

Mon.–Sat., Mar. 17–22—Rev. William T. Capers, Church of the Holy Apostles.

At Old St. Paul's, Church, Third Street, below Walnut. At 12.30 o'clock. Closing at 12.55 precisely. Seats will be especially reserved for men.

Addresses may be expected as follows:

Ash Wed.–Fri., Feb. 5–7—Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

Saturday, Feb. 8—Rev. Edwin S. Carson, St. Paul's Memorial.

Mon.-Wed., Feb. 10–12—Rev. Edward H. Schlueter, St. Luke's Chapel, Trinity Parish, N. Y.

Thur.-Sat., Feb. 13–15—Rev. Shirley Carter Hughson, O.H.C., Sewanee, Tenn.

Mon.-Sat., Feb. 17–22—Rev. George Lynde Richardson, St. Mary's.

Mon.-Fri., Feb. 24–28—Rev. R. H. F. Gairdner, Chicago.

Saturday, March 1—Rev. Charles Townsend, Good Shepherd, Rosemont, Pa.

Mon.-Sat., Mar. 3–8—Rev. Floyd W. Tomkins, S.T.D., Church of the Holy Trinity.

Mon.-Fri., Mar. 10–14—Rev. Henry Martyn Medary, Church of the Advocate.

Saturday, Mar. 15—Rev. Herman L. Duhring, D.D.

Monday, March 17—Rev. Llewellyn N. Caley, St. Jude and the Nativity.

Tuesday, March 18—Rev. Edwin S. Carson, St. Paul's Memorial.

Wednesday, March 19—Rev. Francis M. Taitt, St. Paul's, Chester, Pa.

Thursday, March 20—The Bishop Suffragan of Pennsylvania.

Good Friday, March 21—The Bishop of the Diocese.

Saturday, March 22—Rev. H. Cresson McHenry.

NOONDAY SERVICES

At Christ Church, Second Street, above Market. At 12.30 o'clock—Closing at 12.55 precisely.

February 5, 6, 7—Rev. Louis C. Washburn, S.T.D., Rector.

February 8—Rev. Elliston J. Perot, Salem, New Jersey.

February 10, 11—Rev. William T. Capers, The Holy Apostles.

February 12—Rev. Benjamin S. Sanderson, Wyncote.

February 13, 14—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bethlehem.

February 15—Rev. Norman Van Pelt Levis, The Incarnation.

February 17, 18, 19—Rev. William M. Groton, D.D., The Divinity School.

February 20, 21—Rev. Hubert W. Wells, Wilmington, Del.

February 22—Rev. James B. Walker, Zion Church.

February 24, 25, 26—Rev. David M. Steele, St. Luke and Epiphany.

February 27, 28—Rt. Rev. Philip M. Rhinelander, D.D., LL.D., Diocesan.

March 1—Rev. Archibald H. Bradshaw, Easton, Pa.

March 3, 4—Rev. George C. Foley, D.D., The Divinity School.

March 5, 6—Rev. Stewart P. Keeling, St. Peter's, Germantown.

March 7—Rev. Charles C. Pierce, D.D., St. Matthew's.

March 8—Rev. Fordyce H. Argo, Rockledge, Pa.

March 10–14—Rev. Floyd W. Tomkins, S.T.D., Holy Trinity.

March 15—Rev. C. Rowland Hill, St. Matthias'.

March 17—Rev. Francis M. Taitt, Chester.

March 18—Rev. Frank B. Reazor, D.D., West Orange, N. J.

March 19—Rev. Arthur Rogers, D.D., West Chester.

March 20—Rev. James R. L. Nisbett, The Chapel.

March 21, 22—Rev. Louis C. Washburn, S.T.D., Rector.

MEN'S AUXILIARY NOTES

Christmas and Epiphany have gone and Lent is here. So soon has light been lost in shadow that we may have missed the meaning and the message of the light. Let us then take a Christmas thought for this month's meditation.

"And when the shepherds had seen it, they made known abroad the saying which was told them concerning this child." They had seen a "babe wrapped in swaddling clothes, lying in a manger." A strange sight, far from impressive. Yet this was a "sign" of a message proclaimed by angels, a message exceeding the wildest flights of fancy: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Robert Kennedy Duncan, who wrote that fascinating book, "Our New Knowledge," gave us recently some breath-taking guesses about the future achievements of science and ended by saying that very likely these guesses would not turn out to be true, but one thing was certain—they would prove to be a good deal less than the truth; the imagination of man had always been outstripped by reality. This is a twentieth-century way of saying what St. Paul said in a larger way: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

Once get the message of the angels and one must tell it to all people. Even ill news travels fast. Anything so stupendous as the good tidings of great joy must be blazed abroad. Never were such facilities of communication. *But have we really got hold of the message?*

Listen to it once again, in the quaint words of William Drummond. He lived long ago, 1585–1649. Such critics as Charles Lamb and Leigh Hunt considered him the equal of Shakespeare and Milton as a composer of sonnets. The spelling is old-fashioned, you will need to read the sonnet twice; better, thrice; best of all, learn it by heart. Let the message sink in till you really get it. Then like the shepherds you simply *must* "make known abroad the saying concerning this Child."

FOR THE NATIVITY OF THE ANGLES

Runne (Sheepheards) runne where Bethleme blest appears;
We bring the best of news, bee not dismay'd—
A Saviour there is borne, more olde than yeares,
Amidst Heaven's rolling hights this Earth who stay'd:
In a poore Cotage Inn'd, a Virgine Maide
A weakling did him beare, who all upbeares;
There is he poorelie swadl'd, in Manger lai'd,
To whom too narrow Swadlings are our Spheres:
Runne (Sheepheardes) runne, and solemnize his Birth:
This is that Night, no, Day growne great with Blisse,
In which the power of Satan broken is;
In Heaven bee glorie, Peace unto the Earth.
Thus singing through the Aire the Angels swame,
And Cope of Starres re-echo-ed the same.

—*William Drummond, 1585–1649*

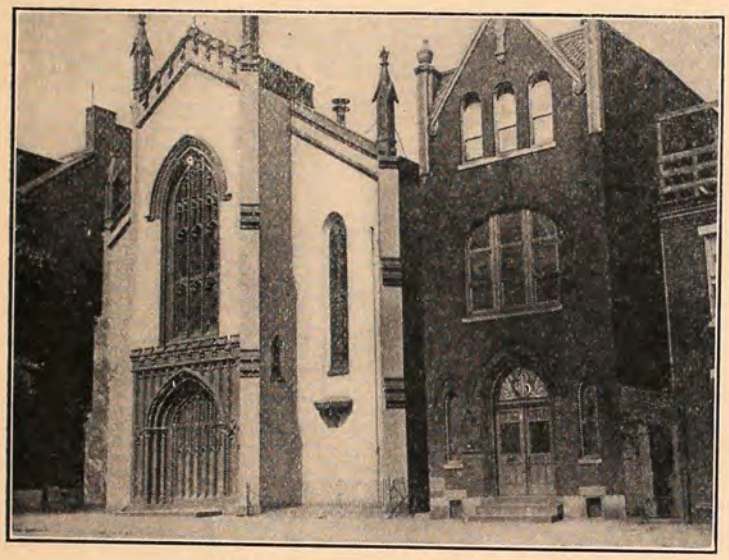
CLERICAL BROTHERHOOD

For the convenience of the clergy desirous of attending the Lenten noonday services, the meetings of the Clerical Brotherhood during the months of February and March will begin at *eleven* o'clock (instead of half-past eleven), closing promptly at noon. The change of hour goes into effect February 10th.

LOCAL ORTHODOX EASTERN WORK

THE CHURCH NEWS for January contained an interesting account of the important work which has been begun amongst the large and growing local population, who are members of the Orthodox Eastern Church.

The Rev. Edward M. Frank's story, told with such simplicity and earnestness, should rouse a widespread sympathy and immediate co-operation. The influx of



CHURCH OF THE ADVENT

these foreigners constitutes a clear challenge to us as citizens and churchmen, which we dare not ignore. We cannot escape from the unique responsibility devolving upon us not only to help assimilate this large group into our civic life and to steady and strengthen the moral tone of the many who are exposed to new and subtle temptations, but particularly to encourage and aid them in the maintenance of their religious life. When two years ago it became known to a few friends that Mr. Frank and his vestry of the Church of the Advent had undertaken an enterprise of more than parochial proportions, and that counsel and support were needed to develop it, Bishop Mackay-Smith appointed a Commission to cooperate with him in guiding and aiding the effort. In a few weeks, gifts to the amount of $2,990.70 were secured with which needed repairs were made to the buildings at Fifth and Buttonwood Streets, and judicious appropriations have been made monthly to the workers, leaving a balance, May 1, 1912, of $365.74. (See Journal of Convention, page 445.)

Few investments in the Diocese have been more amply justified. Educationally, the eyes of many have been opened to the far-reaching significance of this pressing problem; vital experience has been gained as to how best to deal with its complicated phases, and no one can foretell the blessed results that may be accomplished if we but follow up these beginnings. A Committee of the Third Missionary Department and a Commission of the General Convention have in conference indicated ways in which our diocesan effort may benefit them in the larger fields. With his exceptional aptitude and training Mr. Frank should be fitting out a group of workers who could be sent to upstate communities where these peoples have settled. The immediate duty is to generously uphold the hands of those who are so effectually laboring with unprecedented conditions, and to wisely make ready to extend operations as opportunity beckons. Bishop Rhinelander has entered into this enterprise with sympathy and energy; and has reappointed the Commission and enlarged it.

In September last a second appeal was issued, to which the following responses have been received:

James E. Mitchel	$100.00
Samuel F. Houston	50.00
Church of the Redeemer, Bryn Mawr	45.00
G. Calvert Carter	25.00
L. C. Washburn	25.00
H. S. Washburn	25.00
S. Davis Page	20.00
Miss C. K. Meredith	10.00
J. Clayton Mitchell	10.00
St. Mary's, West Philadelphia	10.00
C. P. Keith	5.00
Total	$325.00

This sum, added to the balance of $365.74 on hand last May, has been exhausted in paying the monthly stipend of $83.33 to our workers at the Advent, and a small bill for printing. The balance in hand to date is but $75.22, and we are behindhand in forwarding the current month's stipend. The Commission confidently relies upon prompt and generous help in its effort to assist the workers in this important and promiseful field. They had hoped to secure funds sufficient to purchase the old Deaf Mute property as another center for this enterprise, but another religious body has anticipated us in this. They now ask that they be provided with $3,000 for the ensuing year with which to meet the following budget:—

Rental of house	$540.00
Maintenance of house	1,200.00
Expenses of Rev. E. M. Frank	500.00
For foreign clergy	300.00
Incidental expenses in the field	460.00
Total	$3,000.00

This is a literal call from Macedonia. The Balkan war is bringing these fellow Christians very near to us. Surely we are not to fail them in their need.

Contributions should be forwarded to Louis C. Washburn, Treasurer, 317 South Eleventh Street, Philadelphia.

A SOCIAL SERVICE REFERENCE CATALOGUE

A social service catalogue is being developed at the offices of the Joint Commission on Social Service in the Church Missions House, New York City. This catalogue contains various items relating to different phases of the Church's activity in the field of social service and to the social problem in general. Under such headings as "The Church and Labor," "The Peace Problem," "Socialism," "Diocesan Organizations," "Parish Agencies," "Education for Social Service," "Conditions of Labor," "Workmen's Compensation and Employers' Liability," "Child Welfare," "The Woman Problem," "Immigration," "The Country Church," "Social Centers," "Public Health," "Denominational Social Service Agencies," and the like, are grouped clippings from newspapers and magazines, bibliographical references, pamphlets, etc.

It is the desire of the Commission to place this catalogue at the disposal, so far as possible, of social workers, ministers and laymen, in our Church throughout the country. The field secretary of the Commission, the Rev. F. M. Crouch, would therefore welcome any requests for information. He would also appreciate any items of possible interest for inclusion in the catalogue, especially information concerning parish efforts at social and community service.

MERGING OF THE CHURCH OF THE REDEMPTION WITH ST. ANNA'S MISSION

On Monday, November 27th, the Convocation of West Philadelphia held a special meeting and formally requested the Bishop to withdraw the missionary from St. Anna's and dissolve the mission. The property formerly in possession of the mission, at Fifty-sixth and Market Streets, was then turned over to the parish of the Redemption.

The Church of the Redemption, Twenty-second and Callowhill Streets, was founded in 1845 by Mr. George A. Durborow, a student of divinity under the Rev. Dr. Ducachet, the then rector of St. Stephen's Church. In due course Mr. Durborow was ordained to the priesthood by Bishop Potter, and in 1848 was elected rector. The church was consecrated in 1851.

A new vestry has been chosen composed of representatives from the Redemption and St. Anna's Mission; the memorials from the old church will be placed in the new building.

The Rev. Thomas R. List is rector emeritus, the Rev. Albert E. Clay is rector of the new parish.

CHURCH OF THE REDEMPTION

THE GIRLS' FRIENDLY SOCIETY

A quiet day for Associates of the Girls' Friendly Society and other Women, will be held at St. Clement's Church, Twentieth and Cherry Streets, Philadelphia, on Tuesday, February 11, 1913, to be conducted by the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania.

Holy Communion	8 A. M.
Breakfast	8.45 A. M.
Matins	9.15 A. M.
Address	10 A. M.
Intercession and Instruction	12. M.
Lunch	1. P. M.
Address	2.30 P. M.
Address	4 P. M.
Evensong	5 P. M.

It is hoped that those attending may be able to remain throughout the day.

There will be a collection for the expenses.

Those desiring breakfast or lunch are requested to send their names to Miss Neilson, 325 South Twelfth Street, before Saturday, February 8th.

A Diocesan Missionary Service for all Members and Associates of the G. F. S. and their friends, will be held in Old St. Paul's Church, 225 South Third Street, on Sunday, February 9, 1913, at 8 P. M. The Rev. Dr. Duhring will preside, and the speakers will be the Rev. Shirley C. Hughson, O. H. C., and the Rev. Jules L. Prevost, M.D.

At the meeting of the Diocesan Council, held January 9th, in the Parish House of the Church of the Holy Trinity, the following Resolution was adopted by a rising vote:

"It was with much sorrow that the members of the Pennsylvania Diocesan Council of the Girls' Friendly Society heard in November of the sudden death of Mrs. J. M. Hansell. For some time past Mrs. Hansell has ably filled the office of Head of the G. F. S. Diocesan Missions Department. Previously she had been Secretary of the Branch at St. Stephen's Church, and at one time Head of the Holiday House Department. In all her connection with the Society her wise counsel was of inestimable value, and her kindly sympathy endeared her to her fellow-associates. The beautiful order in which she left the affairs of her Department is a lesson to others, and will be a great help to her successor. The Council desires to place on record this expression of appreciation of Mrs. Hansell's services, and the loss the Society has sustained.

"*Resolved:* That a copy of this Minute be sent to Mrs. Hansell's family, to the G. F. S. Associates' Record, the G. F. S. Members' Quarterly, and to THE CHURCH NEWS of the Diocese of Pennsylvania."

A memorial tablet will be placed in the Chapel of the Holiday House at Cape May.

Miss Mary A. L. Neilson, General President of the G. F. S. in America, will hold a class for Associates on the Wednesdays in Lent, following Ash Wednesday, in the Church House, Twelfth and Walnut Streets, at 10.30 A. M., for instruction in the general work of the Society.

Eight schools are now under the care of the American Church Institute for Negroes, which has recently taken over St. Mary's School, Columbia, S. C., and the Fort Valley High and Industrial School in the Diocese of Atlanta.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE EDITORS OF THE CHURCH NEWS
The Church House,
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THE CHURCH NEWS will be published on the first of each month, except July, August and September.

The Board of Management makes the following special offer for February and March:

Subscriptions by mail will be received for the balance of Volume I, at the special rate of seventy-five cents.

A commission of fifty per cent. will be allowed to any club or organization in any parish or mission which secures subscriptions either at the above mail rate, or at the club rate of fifty cents for each of twenty-five or more copies to be sent to one address. Applications for such commission should be addressed to the Business Manager, and should be approved by the rector or minister-in-charge.

THE BOARD OF MANAGEMENT.

Episcopal Appointments for February and March

Sunday, February 2—Quinquagesima
A. M. PHILADELPHIA—ST. CLEMENT'S CHURCH.
VISITATION BY THE BISHOP.
A. M. PHILADELPHIA—*St. James's Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, West Philadelphia,*
The Bishop Suffragan

Wednesday, February 5—Ash Wednesday
Evg. PHILADELPHIA—*Church of St. Sauveur*.....The Bishop

Friday, February 7
Evg. PHILADELPHIA—*St. Augustine's Mission*....The Bishop

Sunday, February 9—First Sunday in Lent
A. M. PHILADELPHIA—*St. Matthew's Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Ascension*
The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel*.....The Bishop
Evg. PHILADELPHIA—*L'Emmanuello Mission,*
The Bishop Suffragan

Wednesday, February 12—Ember Day
Evg. PHILADELPHIA—*St. Thomas' Church*.....The Bishop

Sunday, February 16—Second Sunday in Lent
A. M. PHILADELPHIA—*Church of the Holy Trinity*.The Bishop
A. M. PHILADELPHIA—*All Saints' Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*Holy Trinity Chapel*.....The Bishop
Evg. PHILADELPHIA—*St. Timothy's Chapel,*
The Bishop Suffragan

Wednesday, February 19
Evg PHILADELPHIA—*Chapel of the Prince of Peace,*
The Bishop

Friday, February 21
Evg. PHILADELPHIA—*Church of St. John the Evangelist,*
The Bishop Suffragan

Sunday, February 23—Third Sunday in Lent
PHILADELPHIA—CHURCH OF THE HOLY APOSTLES.
VISITATION BY THE BISHOP SUFFRAGAN.
A. M. *Princeton University*.....The Bishop
Evg. PHILADELPHIA—*Chapel of the Holy Communion,*
The Bishop

Wednesday, February 26
Evg. PHILADELPHIA—*Chapel of St. Simon the Cyrenian,*
The Bishop

Thursday, February 27
YORK, PA.—*St. John's Church* .. The Bishop Suffragan

Sunday, March 2—Fourth Sunday in Lent
A. M. PHILADELPHIA—*Gloria Dei Church*.....The Bishop
A. M. PHILADELPHIA—*Memorial Church of St. Paul*
The Bishop Suffragan
P. M. PHILADELPHIA—*All Souls' Church for the Deaf*
The Bishop
Evg. PHILADELPHIA—*St. Elisabeth's Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Holy Comforter,*
The Bishop

Thursday, March 6
Evg. CHESTER—*St. Paul's Church*.....The Bishop Suffragan

Sunday, March 9—Fifth Sunday in Lent

A. M. Bryn Mawr—*Church of The Redeemer*, The Bishop Suffragan

P. M. Philadelphia—*St. Luke and Epiphany Church*, The Bishop Suffragan

Schedule for
West Philadelphia and Chester Convocations.

Sunday. March 9—Fifth Sunday in Lent

A. M. Philadelphia—*Church of the Atonement*...The Bishop

Evg. Philadelphia—*St. Barnabas' Church, Haddington*, The Bishop

Wednesday. March 12

Evg. Germantown—*Christ Church* ...The Bishop Suffragan

Friday, March 14

Evg. Chestnut Hill—*St. Paul's Church*.....The Bishop

Sunday, March 16—Sunday next before Easter

Philadelphia—Church of the Saviour.
Visitation by the Bishop.

P. M. Philadelphia—*St. Peter's Church*, The Bishop Suffragan

P. M. Mill Creek—*St. Joseph's Church*, The Bishop Suffragan

March 17—Monday in Holy Week

Evg. Philadelphia—*Church of the Covenant*.... The Bishop

March 18—Tuesday in Holy Week

Evg. Overbrook—*St. Paul's Church*.....The Bishop

March 19—Wednesday in Holy Week

Evg. Philadelphia—*Grace Church*.....The Bishop

Saturday, March 22—Easter Even

Evg. Philadelphia—*St. Mark's Church*, The Bishop Suffragan

Sunday, March 23—Easter Day

A. M. Philadelphia—*Christ Church*...The Bishop Suffragan

Evg. Philadelphia—*St. Andrew's Church*, The Bishop Suffragan

Sunday, March 30—First Sunday after Easter

A. M. Ordination,
Overbrook—*St. Paul's Church*.....The Bishop

A. M. Cynwyd—*St. John's Church*;....The Bishop Suffragan

P. M. Swarthmore—*Trinity Church*;...The Bishop Suffraga

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of The Church News, the Church House, Twelfth and Walnut Streets, and should reach them not later then the 21st of the month.

February 2. Quinquagesima Sunday. Presentation of Christ

February 3. Monday

Pre-Lenten Meeting of the Clergy. Church House, 10 A.M. Address by Bishop Rhinelander.

Bohlen Lecture on "The Christian Eucharist and Pagan Cults," by Dean Groton. Houston Hall Auditorium, University of Pennsylvania, Thirty-fourth and Walnut streets, at 4 P. M.

February 5. Ash Wednesday

February 9. First Sunday in Lent

Girls' Friendly Society Missionary Meeting. Old St. Paul's Church, 8 P.M. Speakers: Rev. S. C. Hughson, O.H.C., and Rev. J. L. Prevost, M.D.

February 10. Monday

Clerical Brotherhood, 11 A.M. Topic: "The Purpose and Uses of Lent." Rev. Samuel Upjohn, D.D., St. Luke's Church, Germantown.

Woman's Auxiliary: Domestic Committee. Church House, 10 A.M. Speakers: Mrs. Walter Hughson and Bishop Wells.

Executive Committee of the Divinity School. Church House, 4.30 P.M.

Bohlen Lecture on "The Christian Eucharist and Pagan Cults," by Dean Groton. Houston Hall Auditorium, University of Pennsylvania, Thirty-fourth and Walnut streets, at 4 P. M.

February 12. Wednesday. Ember Day

February 14. Friday. Ember Day

February 15. Saturday. Ember Day

Meeting in interest of Mrs. Wetmore's Work at Christ School, Arden, North Carolina. Parish House, Church of the Saviour, 3725 Chestnut Street. 11 A.M. Mrs. Wetmore will speak.

February 16. Second Sunday in Lent

February 17. Monday

Clerical Brotherhood. 11 A.M. Topic: "How Shall the Church Properly Advertise Herself?" Rev. Howard E. Thompson, Secretary of the Diocese of New Jersey.

Woman's Auxiliary: Foreign Branch. Bishop Rhinelander will speak on "The Importance of the Spiritual Side of Woman's Work."

Bohlen Lecture on "The Christian Eucharist and Pagan Cults," by Dean Groton. Houston Hall Auditorium, University of Pennsylvania, Thirty-fourth and Walnut streets, at 4 P. M.

February 23. Third Sunday in Lent

February 24. Monday. St. Matthias

Clerical Brotherhood. 11 A.M. Topic: "Lay Work in Our Diocese." Rev. Charles S. Hutchinson, St. Clement's Church.

Woman's Auxiliary: Indians' Hope Association. Church House, 11 A.M. Speaker: Bishop Thurston of Eastern Oklahoma.

Lenten Missionary Meeting of the Woman's Auxiliary. Church of the Holy Trinity, 2.30 P.M. Speakers: The Bishops of Idaho, Eastern Oklahoma, South Carolina and the Bishop Suffragan of Pennsylvania.

Men's Auxiliary. Church House, 4.15 P.M.

Church Club Night. Church House, 8.15 P.M. Topic: "City Mission Work." Meeting in charge of the City Mission Committee. Speakers to be announced.

Bohlen Lecture on "The Christian Eucharist and Pagan Cults," by Dean Groton. Houston Hall Auditorium, University of Pennsylvania, Thirty-fourth and Walnut streets, at 4 P. M.

ITALIAN CONVICTS CONFIRMED

On Friday, December 13, an interesting service was held in the Eastern State Penitentiary under the auspices of the Philadelphia Protestant Episcopal City Mission. The occasion was the confirming of five Italian convicts by the Bishop of the Diocese.

The candidates had been prepared for confirmation by Mr. G. A. Scarinci, himself a native Italian, and formerly a clergyman in the Presbyterian denomination. About six months ago he expressed a desire to be confirmed and received as a candidate for Holy Orders in the Church. On St. Barnabas Day last he was confirmed by Bishop Garland in the Church of St. Barnabas, West Philadelphia. The Bishop immediately placed him under the care of the Philadelphia P. E. City Mission for the purpose of doing missionary work among the Italian inmates of the public institutions. From the beginning Mr. Scarinci was unusually successful, especially among the convicts of the Penitentiary, who admire and respect him greatly.

The service, with the exception of the Bishop's address, was rendered in the Italian language. The Rev. Thomas E. Della Cioppa, Minister in-Charge of the Italian Mission of L'Emmanuello, was present to help Mr. Scarinci and to see that everything was done regularly and in accordance with the requirements of the Church.

The service was opened with a hymn sung by the congregation in the Italian language. At the request of the Bishop, Mr. Della Cioppa read the candidates certain questions which the Bishop required each to answer satisfactorily before he confirmed them. The Bishop being satisfied with the answers, Mr. Scarinci presented the candidates and read the lesson of the office in Italian.

After the service the Bishop greeted each of the confirmed men and a number of other Italian convicts who had been present and witnessed the ceremony.

The only native American present besides the Bishop was the Rev. H. Cresson McHenry, Assistant Superintendent of the City Mission. Mr. McHenry is the president of the American Prison Chaplains' Association and has given much time and attention to missionary work among convicts.

The newly confirmed class received their first Communion Thursday, December 19th. The celebrant was the Rev. Thomas E. Della Cioppa, who very kindly accepted the invitation of the City Mission to render the service in the Italian language.

ANNUAL SUNDAY-SCHOOL INSTITUTE AND MISSIONARY SERVICE

On Monday, January 13, at 8.00 P.M., the forty-third annual meeting of the Sunday-school Association of the Diocese was held in the parish house of the Church of St. Jude and the Nativity. Bishop Rhinelander presided, and having opened the meeting with the special service provided by the Board of Missions for Missonary Day, stated that the object of the meeting united two of the most important purposes of the church—education and evangelization, the Sunday-school and missions.

The annual report was read by the secretary, Mr. Clarence K. Klink, in which attention was called to the emphasis laid upon teacher training in our diocese. The treasurer's report was read by Mr. J. Lee Patton, and the following officers were elected to serve the ensuing year:

President—THE RT. REV. PHILIP M. RHINELANDER, D.D.

First Vice-President—THE RT. REV. THOMAS J. GARLAND, D.D.

Second Vice-President—ORLANDO CREASE, St. David's Church, Manayunk.

Third Vice-President—JOHN E. BAIRD, St. Jude and the Nativity.

Recording Secretary—CLARENCE K. KLINK, Church of the Incarnation.

Corresponding Secretary—THE REV. HERMAN L. DUHRING, D.D.

Treasurer—J. LEE PATTON, St. Peter's Church, Germantown.

The Rev. Llewellyn N. Caley, Church of St. Jude and the Nativity.

The Rev. Francis M. Taitt, St. Paul's Church, Chester.

The Rev. W. Herbert Burk, Washington Memorial Chapel, Valley Forge.

The Rev. H. K. B. Ogle, Prince of Peace Chapel.

The Rev. William J. Cox, St. Andrew's Church, West Philadelphia.

The Rev. James B. Halsey, St. Timothy's Church, Roxborough.

Edw. H. Bonsall, St. Matthew's Church.

Franklin S. Edmonds, St. Matthew's Church.

George W. Jacobs, Church of the Holy Apostles.

Alexander F. Williamson, Church of the Holy Trinity.

Howard R. Sheppard, Zion Church.

George Sayen, St. Philip's Church.

George H. Streaker, St. Stephen's Church.

The resolution proposed at the Institute held in October at Holy Apostle's making the Monday following the Third Sunday in October the date of the Annual Meeting and Institute and the Monday following the Second Sunday in Epiphany the date of the annual Missionary Meeting, was moved by Mr. Edward H. Bonsall, and carried.

The Rev. S. U. Mitman, Ph.D., of South Bethlehem, the Educational Secretary of the Third Department, then addressed the meeting concerning the work of the General Board of Religious Education in that Department. He stated what was comprised in the Third Department, what were the purpose and plans of the G. B. R. E., and how we as a diocese, being the strongest financially and numerically, could help the weaker and more scattered dioceses of the Department.

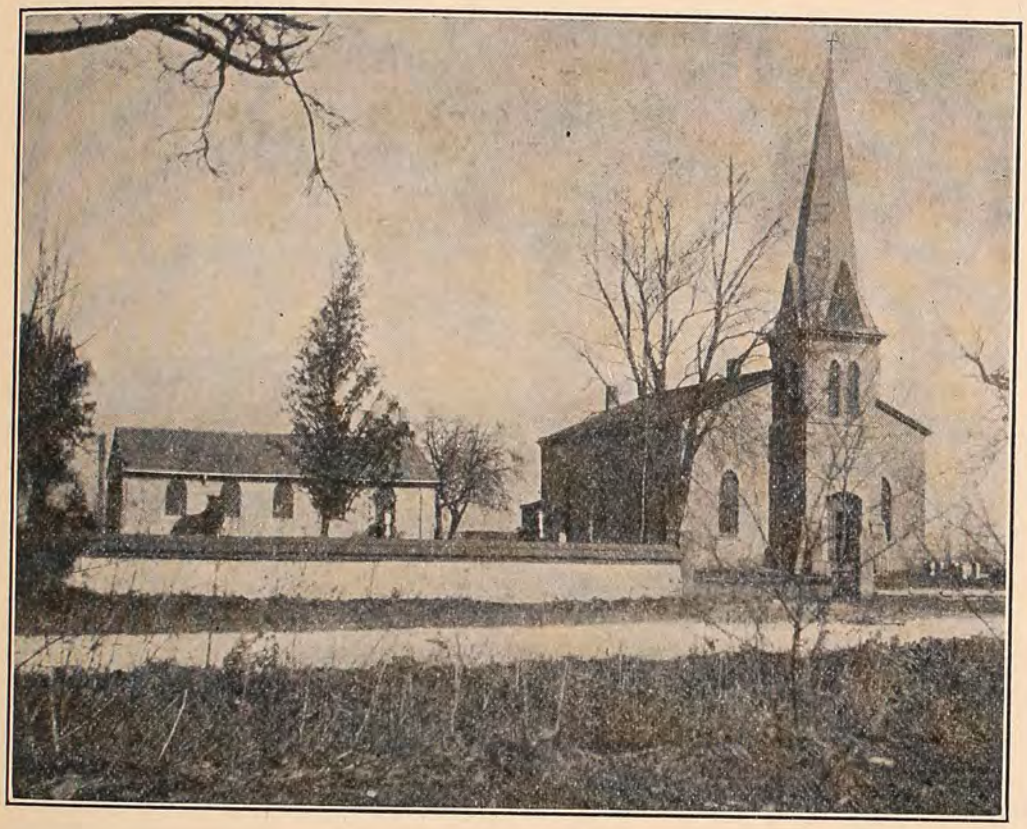
Then the Rev. John G. Meem, of Pelotas, Brazil, gave a very interesting address on the work which our Mission in Brazil is carrying on in that vast Republic, dwelling especially upon the great need for missionary effort there, and the splendid and peculiar opportunity our Church has, and upon the noble manner in which the Brazilians are supporting the missions of our Church among them.

ST. JAMES', KINGSESSING

"Reminiscences concerning St. James' Church of Kingsessing in 1857 and later," was the theme of a memorable address delivered by the Rev. Charles A. Maison, D.D., at the first of a series of services held in commemoration of the one hundred and fiftieth anniversary of the laying of the corner-stone of St. James' Church. Dr. Maison was for thirty-five years the active rector of St. James', and it was to his faithful and zealous pastorate that the early prosperity of that ancient and honorable parish was due. The reverend speaker graphically portrayed parochial conditions existing at a time when the surrounding locality was little more than a scattered rural settlement, with very infrequent and toilsome connections with city life and advantages. He was listened to by a large number of friends, both old and new, who by their close attention to his address evinced their loyal regard both for him and for the venerable parish, upon which his long and faithful service left a lasting impression.

A REJUVENATED COUNTRY PARISH

The recent completion and dedication of a Parish House at St. Paul's, Glen Loch, Chester County, is an event of no little interest and importance in the contemporary history of the Diocese. Founded in 1828, at the twenty-fourth milestone from Philadelphia on the Lancaster Turnpike, St. Paul's had, for a rural parish, a more than ordinarily successful career until about a dozen years ago, when the parish seemed to run down, until the average congregation was about twelve persons a Sunday, and it almost seemed as if the wisest course would be to close the church, as was done about that time in the case of a number of



similarly circumstanced parishes. Two things, however, encouraged the vestry to keep up the work. One of these was the report of the National Country Life Commission, which suggested that the hope of progress in rural districts lay in such leadership as the clergy of the country parishes could give; and the other was the arrival of the new rector, Rev. Jules L. Prevost, who had been for a number of years a missionary in Alaska. Coming from such a work, Dr. Prevost naturally found no difficulties or discouragements at Glen Loch greater than those he had met and overcome in the far north, and immediately set to work to study and develop the possibilities of work and influence in the neighborhood, in which he has had from the first the cordial support of the men and women of his parish. The result is seen in the fact that the average congregation is now about sixty, and the last confirmation class numbered eighteen. Missions and Sunday-schools and a preaching station are also conducted from this center.

Naturally it was not long before the need of a parish house was keenly felt, for, as Bishop Rhinelander said at the dedication, while in cities there are plenty of available gathering places for secular or social purposes, in the open country there are only the churches, which, according to our ideas, should only be used for religious purposes. It was largely to fill the need of a gathering place for the community for any and all useful purposes that the parish house at St. Paul's was planned and built, and the rector's thought concerning it is revealed in the name he prefers to give it, "A Community House." It is in no sense a pretentious or elaborate building, but it is an appropriate one, and situated between the old but impressive church building, whose spire can be seen for a long distance, and the more modern rectory, it completes a group of buildings which even the autoists who rush by on the pike can hardly fail to notice, and which indicates to the thoughtful observer that the possibilities of rural work have hardly been realized, and suggests the reflection that probably other apparently dead or dying country parishes merely await the revivifying touch of a wisely directed and unselfish energy.

FREE AND OPEN CHURCH ASSOCIATION

The thirty-seventh annual meeting of the Free and Open Church Association was held at the Church House on Tuesday afternoon, December 31st. The objects of the Association are: (1) To maintain, as a principle, the freedom of all seats in churches. (2) The adoption of the principle of free-will offerings by all the worshipers, according to their ability, in place of the rental of pews and sittings. (3) The use of the weekly offertory as an act of worship, and as a Scriptural means of raising money for pious and charitable uses. (4) To keep the churches open every day for private devotions.

The annual report stated that there are in sixty-seven dioceses 6,000 churches and chapels, of which 5,160 are free, or 86 per cent. In the missionary jurisdictions there are 642 churches and chapels, of which 638 are free. Putting the dioceses and missionary jurisdictions together, 87¼ per cent of the churches are free. Six of the dioceses have no pew-rented churches. Over 400 churches are kept open daily for private prayer. The old parish of St. David's, Radnor, Pa., changed from the pew-rental to the free system during the year. A large number of publications were distributed gratis.

The officers re-elected were: Mr. W. W. Montgomery, president; Hon. Seth Low, LL.D., of New York, and Mr. Orlando Crease, vice-presidents; Mr. Charles W. Cushman, treasurer; and Rev. John A. Goodfellow, general secretary. The Board of Council are: Rev. G. Woolsey Hodge, D.D., Rev. James B. Halsey, Rev. Henry M. Medary, Rev. George J. Walenta, Rev. H. McK. Moore and Messrs. Edward F. Pugh, R. Francis Wood, Moses Veale, George S. R. Wright, John Lewis Evans, Allen Childs, William S. Macomb. In order to increase the revenue of the Association the annual membership subscription has been reduced to fifty cents and life membership to $5.00.

CONVOCATION BAZAAR, WEST PHILADELPHIA

Two years ago, under the leadership of Bishop Mackay-Smith, and encouraged by Dean Gilberson, the Convocation of West Philadelphia unanimously decided to make the January assembly in each year a visit of sympathy and help to some struggling mission or burdened church within its boundaries. This took the shape of a Convocation Bazaar, in which the eighteen churches and missions were invited to take part for the benefit of the local church.

A committee consisting of Revs. W. R. Turner, R. Johnston and W. Smythe was appointed, and the generous response by the rectors, loyally supported by the ladies of their churches, made their task easy.

The Rt. Rev. P. M. Rhinelander, D.D., preached the sermon when we assembled in St. James', Hestonville, on January 18, 1912, to an appreciative audience drawn from every section of the Convocation. The $885.90 realized by the Sale was the smallest part of the result. The people of St. James were so stimulated by the interest taken in them by the Convocation that by a noble effort they wiped out $2,000 of the mortgage upon their property. But the unselfish devotion to the well-being of another parish, and a new interest in the work of the Convocation is the chief gain. Nothing could exceed the kindness of the ladies in charge of the tables. Each church or mission had charge of a table bearing the name of their church and perfect harmony and good fellowship prevailed.

A narrow parochialism is the danger of our Church organization. To forget for a time the needs of our own little corner in God's great vineyard, to take a practical interest in the Convocation, in the Diocese, in our Church, in the State, in the Nation, and throughout the world; to look beyond our ecclesiastical boundary and appreciate what other sections of Christ's Church have done and are doing, to claim the whole world for Jesus Christ, and to pray and labor for its accomplishment, is the true Catholicism which we all need.

This year the Ladies' Committee decided to hold the Bazaar in November, rather than January, that Christmas presents might be included in the Sale. We missed the genial presence and counsel of Mrs. Dr. Harris, of Grace Church, who helped us so much last year. Her death, just before our Sale, naturally prevented that church from taking part. The Church of the Epiphany had prepared a play and had issued tickets, but by some blunder was prevented from giving it. We thank them all the same.

The Bazaar receipts are as follows:

St. Anna's Mission	$177.30
St. Paul's, Overbrook	145.75
Church of the Saviour	138.48
St. James', Kingsessing	50.25
St. James, Hestonville	50.00
The Atonement	50.00
St. George's	47.86
St. Barnabas, Haddington	44.05
St. Mary's	38 00
The Mediator	36.00
Calvary	28.50
St. Philip's (donation)	25.00
St. Andrew's	20.00
The Transfiguration	16.20
Holy Comforter	8.40
St. Titus (donation)	7.50
Extras	2.20
Net total	$885.49

WILLIAM SMYTHE,
Chairman of Committee.

CHURCH PERIODICAL CLUB

It is interesting to not the origin of Societies. Generally it is to be traced to a vision of one person. Then that person wishes to carry the vision into effect and the work has begun. Some one else sees the result and in course of time he too catches the vision.

Thus it was in the case of The Church Periodical Club. A good woman finding that her less fortunate friends had not all the reading matter they wanted and needed, passed on to them, when read, her books, magazines and papers. People hearing of it sent to her for names and addresses of others so situated. The work grew till her house was quite inadequate and the headquarters moved to the Church Missions House, in New York.

Then correspondents were appointed in the dioceses. These secure a person in each parish to ascertain from the members the names of magazines, etc., they will forward to individuals designated.

The beneficiaries are missionaries, lay-workers, sick and old clergymen, prisoners, children, "shut-ins," sailors, students, and many more.

"The field is the world." Magazines go to all parts of the United States, Canada, Alaska, Cuba, the Philippines, China, Japan, Africa, South America and elsewhere.

The letters are full of gratitude. A clergyman writes: "Allow me in writing to take this opportunity of thanking you for the periodicals sent to me, and which reach me regularly. I appreciate your kindness more than I can well say; for except I received them in this manner, through the C. P. C. I would simply not be able to afford them, and have to go without them. Also allow me to thank you for the two theological books, so kindly presented me by your Club."

A clergyman's wife writes, "Thank you very much for the package of books and papers. D— is delighted with the book of cartoons. He is across the street with it now to show the little girl who exchanges funny papers with him. Sunday he will take it to the man they give the papers to and let him keep it a week or two. Just a few minutes ago the postman left three numbers of the *Scientific American*. I am so glad to have it."

Pennsylvania is trying to do her part. There are seventy-five branches with as many librarians. The Diocesan Correspondent is at the Church House on Monday mornings. She can be reached there by mail or telephone and is glad to make appointments to see persons at other times about the work.

Eleven hundred people have caught the vision in this Diocese and sent magazines *regularly*, besides books, papers, etc., 2,700 were mailed in 1912.

Magazines *subscribed* to should be sent to individuals otherwise the serial story or article is lost, but *odd* numbers are sent in bulk.

Thirty-one thousand were thus sent last year. These go to missionaries to use in reading rooms and to distribute, also to lumber camps, life-saving stations, hospitals, prisons, forts, sanitariums, United States battleships as well as the Seaman's Mission. Rural districts are in constant and great need.

It provides recreation and education, but the most important side is the religious. These magazines go where no missionary ever penetrates. They are well called "The silent missionaries."

Many have caught the vision. It is for all. Perhaps the reader has caught it too.

(Miss) A. W. FISHER, *Librarian*,
Church House.

END OF CAREER OF ST. TIMOTHY'S WORKINGMEN'S CLUB AND INSTITUTE ROXBOROUGH

Founded in 1872, this Workingmen's Club was probably one of the first to be started in the United States. For over thirty years it fulfilled the purposes of its founders with marked success; but for the past decade it gradually lost ground until, in October last, its affairs were wound up and now it is out of existence. In accordance with the terms of the deed of trust, the building and contents have become the property of the Corporation of St. Timothy's Church, Roxborough, to be disposed of to the best advantage of the parish.

At first sight, the fact that the club has closed its doors might be taken to mean that the movement has been a failure. Such is far from the truth. Should anyone undertake, in the future, a history of the American Church in the lines of social service, the work of this club must be given full recognition.

Forty years ago there were few educational opportunities open to the working man even in the city—fewer still in the suburbs. Here were held night classes in mechanical drawing, engineering, chemistry and kindred subjects—all free—and taught by gentlemen of real activity. Here one of the first courses in the University Extension Lecture was established; and many men in this neighborhood owe a debt of gratitude to this club for their advancement in their various vocations.

The reasons for the slow decay of vitality and ultimate paralysis are many and rather complex; and probably largely local in character. Rapid transit, to and from the center of the city, bringing into reach lectures and instruction by such powerful agencies as the Franklin Institute, the Wagner Free Institute of Science, the University Night Classes and many others of like standards; the establishment of two Branches of Public Libraries, one of them almost opposite the club building, the other within easy walking distance; the opening of the Pencoyd Club directly across the road —all these things,tog ether with other influences not so clearly apparent, have continued to remove the need of such an organization in this particular locality. But it has played an honorable part in the steady growth of the principle now so generally recognized, *The Brotherhood of Man.* While one must experience a feeling of sadness to reflect that the days of its usefulness are over, nevertheless there is a great sense of satisfaction in the recollection of its real service to this community.

TWENTIETH ANNIVERSARY OF THE REV. LLEWELLYN N. CALEY.

In these days of frequent change and short rectorships, it was surely both wise and kind of Bishop Rhinelander to hold a Visitation at the Church of St. Jude and the Nativity on the first Sunday of the year, January 5th, to commemorate the twentieth anniversary of the Rev. Llewellyn N. Caley as rector of the parish. The Bishop commenced his Visitation with a service of meditation on Saturday evening, preparatory for the Holy Communion on the following day. On the Sunday he preached an anniversary sermon and celebrated the Holy Communion in the morning, visited the various departments of the Sunday-school and addressed the teachers and officers in the afternoon, and conducted the Rite of Confirmation and preached in the evening.

On Tuesday evening a reception was given in the fine parish house, which was beautifully decorated, to the rector and his wife, at which both bishops, many of the clergy, and prominent laymen of the diocese were present. The central feature of the evening was the presentation to the Rev. Mr. Caley by Bishop Rhinelander of a purse containing $700 from the members of the congregation as a token of their affection and appreciation of the work he had been enabled to accomplish during his twenty years' rectorship.

We quote the following from Mr. Caley's letter in his parish paper referring to his twenty years of happy service, so as to give some idea of what he has been enabled to accomplish with the hearty co-operation of his people. He writes:

"Let me briefly review what we have accomplished. First, we started a Rectory Fund, and in two or three years purchased the house that then adjoined the church at a cost of $7,500. Then we inaugurated a Parish House Fund, which kept on growing until at last, when Mr. John E. Baird so generously gave us our noble parish house, we were able to purchase the land at a cost of $17,000. During that time we also raised money to put in our fine organ at a cost of over $7,500. And also started a fund for the endowment of the parish, which had reached $50,000 before our friends from St. Jude's came and added some $24,000 more. This now, with some additional contributions, amounts to a little over $80,500. Besides this we have, through the kindly generosity of Miss Baird, an Endowment Fund for the Sunday-school of $5,000. And through our united latest efforts an Endowment Fund for the parish house of $1,700, and a Rectory Fund of $300. So that with other smaller amounts we have trust funds amounting to about $88,000, whereas twenty years ago we had not a dollar. Also an endowed bed in the Episcopal Hospital, and an endowed bed in the Children's Seashore Home.

"Our church property has also been wonderfully improved. Through the money realized by the sale of St. Jude's Church a new chancel and baptistry was built and the whole church faced with granite. This, with many handsome memorials, entailed an expenditure of $35,000. So that during the last twenty years we have spent as a parish $43,500 on the church and $75,000 on the parish house, besides raising endowment funds of $88,000, making a total of over $206-,000, besides paying our current expenses and giving away $32,500 for missions and charities. Twenty years ago our parish property, real and personal, was valued at $50,000; now it is valued at $240,000, an increase of $190,000.

"It will also be of interest to know that during the last ten years the number of baptisms and confirmations have increased 50 per cent., and the number of marriages and burials and the amount given for missions have increased one hundred per cent."

LENTEN MEETING: WOMAN'S AUXILIARY

The Lenten meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut Streets, on Monday, February 24th, at 2.30 P.M. The speakers will be the Bishop of Idaho, the Bishop of Eastern Oklahoma, the Bishop of South Carolina and the Bishop Suffragan of this Diocese. It is hoped that all the parish branches will be represented by at least five members and that they will bring their friends and all who would be interested in the work of the Church in this country.

AFTER TWENTY YEARS

For a dozen years John Henry Newman was the leader of religious life and thought at Oxford. It was the scene of his successes, of his hopes, and finally of his despair of the English Church, and of his reception into the Church of Rome. In the "Apologia pro Vita Sua" there is this sentence concerning his departure: "Various friends came to see the last of me. On the morning of the 23d of February I left the Observatory. I have never seen Oxford since, excepting its spires, as they are seen from the railway."

The rush of steam, the clangor of a bell,
The shrieking of a whistle, and the train
Rolled into Oxford. Many a fresh-faced youth
Left it, and took his way into the town;
A don or two followed with a slower step,
Returning, after holiday, to work;
And there were some to whom those ancient halls
Meant nothing, but who simply sought their home.
Another moment, and the train drew out
And rattled onward to its journey's end.

Sole in one carriage sat an aging man,
Clad in the garment of a priest of Rome.
His kindly face was marked by many lines;
If there was calm, 'twas calm that followed storm;
'Twas plain that he had suffered in his time.
From Birmingham his eyes were on his book—
Country and city were the same to him—
The landscape varied, but his thought remained
Fixed on a time a thousand years ago.

Now he looks up, and, rising through the trees,
He sees the spire of St. Mary's Church,
And Magdalen College tower, and the dome
That makes of Oxford one harmonious whole,
Crowded with books, the genius of the place.
Above the roar and rattle of the train
He hears the peal of the Cathedral bell,
Calling the students to their evening prayer.
He sees the distant height of Shotover;
And, as he looks with straining, eager gaze,
Littlemore rises from the water's edge.

As mist that rolls away before the sun,
The deeds and thoughts of twenty years are lost,
And still another twenty years; and he,
The calm old man, feels him a boy again.
Snapdragon grew by one old building, where
He worked and dreamed while life was still to live.
He wonders if it grows there yet. And then
He sees in fancy old St. Mary's Church,
Crowded with youths who hung upon his words,
And looked to him to bring dead forms to life.
"Thou couldst a people raise, but couldst not rule—"
Was it of some one else that he said this,
Or was it of himself? For Littlemore
Comes to his mind, and that September day
When, with his friends around, he said farewell
To all who loved him and his own heart loved,
And though he knew not whither he should go,
And though he went with many bitter tears,
He turned his back upon his early home.

Then he remembers, too, that dreary day
Of furious wind and pelting, drenching rain,
On which a stranger came to Littlemore,
And broke the dear traditions of the past,
And bound him to a new obedience.
For the last time, one bitter winter's morn,
He looked on Oxford, never seen again.

The train rolled on. His book lay on the floor.
New fields, new towns, new villages succeed,
But it is only Oxford that he sees.
He sighed, and then he breathed a prayer for those
Whom he had loved long since, and lost awhile.

A. R.

A religious census at the Imperial University in Tokyo has revealed the distressing fact that more than 4,000 of the students frankly declared themselves either atheist or agnostic. Only eight desired to record their allegiance to Shinto. Fifty were Buddhists and sixty were Christians.

RECORD OF OFFICIAL ACTS OF THE BISHOPS

[THE CHURCH NEWS is intended in part to present and preserve a record of the life of the Diocese. It has seemed wise, therefore, to include in each number a brief summary of the formal and official acts of the Bishops; just as many parish papers include lists of baptisms, confirmations and the like. There is little superficial attraction about such lists; but their real importance is perhaps greater than that of many other items we publish.—THE EDITORS.]

ORDINATIONS

To the Diaconate.

Monday following Sunday next before Advent, November 25, 1912. In the Church of the Crucifixion by the Bishop Suffragan,

Howard Walter Gernand,
Herbert William Smith.

To the Priesthood.

The Fourth Sunday in Advent, December 22, 1912, In St. Stephen's Church, Clifton Heights, by the Bishop Suffragan.

The Rev. Edward Horne Bonsall, Jr.

REMISSION OF DEPOSITION

December 24, 1912—Sentence of deposition remitted and terminated by the Bishop of Pennsylvania.

Rev. Kenneth Sylvan Guthrie, Priest.

DEPOSITION

December 29, 1912—by the Bishop of Pennsylvania,

Alfred G. Mortimer,

presbyter of the Diocese of Pennsylvania.

CLERGY TRANSFERRED

September 14—Rev. Robert W. Woodroofe, to the Diocese of Ohio.

October 11—Rev. Gilbert R. Underhill, to the Diocese of New York.

November 12—Rev. Wilson R. Stearly, to the Diocese of Newark.

November 12—Rev. John C. Lewis (Deacon), to the Diocese of Harrisburg.

December 10—Rev. Howard W. Fulweiler (Deacon), to the Missionary District of South Dakota.

December 10—Rev. Herbert W. Smith (Deacon), to the Diocese of Southern Ohio.

January 9, 1913—Rev. Kenneth Sylvan Guthrie, to the Diocese of New York.

CLERGY RECEIVED

October 11—Rev. Azael Coates, from the Diocese of Southern Virginia.

October 18—Rev. Harry D. Viets, from the Diocese of Fond du Lac.

November 12—Rev. Victor W. Mori, from the Diocese of Newark.

December 11—Rev. William T. Capers, from the Diocese of Lexington.

January 3, 1913—Rev. Edward S. Hale, from the Diocese of Washington,

January 9, 1913—Rev. Robert Magee Beckett, from the Missionary District of Wyoming.

January 9, 1913—Rev. Charles L. Biggs, from the Diocese of Kentucky.

COMMISSIONS TO LAY READERS

(Licensed to act until Advent, 1913)

December 1, 1912—Tage Teisen, John M. Chattin, A. J. H. Fellows, Jesse E. Harper, Horace G. Reeder, Alexander Patman, John K. Shryock, William Kelley, Harold M. Lufkin, David G. Kilpatrick, L. Willard Harris, William Hoke Ramsauer, Alfred R. McWilliams, John J. Collier, Louis J. P. Downing, Louis Dalmas, Charles W. Mellor, George W. Moore, Paul Micou.

December 11, 1912—Alexander Shearer, Walter Loring Webb, Hammond Francis Dowdy, William Thomas Hamilton.

January 1, 1913—J. W. Bayard, Curtis Clay Hutchison, Steward Henderson, J. Wesley Twelves, W. A. McEwen, William J. Austin, Maurice B. Homer, Walter G. McHenry, James M. Niblo, Dr. J. Nicholas Mitchell, William McClelland, John M. Collins, Charles P. Shoffner, Robert P. Shick, Robert B. W. Hutt, William Fortie, D. L. Carter, Lewis Callaghan, Harry F. Keller, Leonard Hursh, William Y. Edwards, Frank W. Creighton, Harry E. Carow, Joseph E. T. McGee, John H. Parry, Charles A. Rantz, Archibald Walter Norman.

VISIT OF THE DEPARTMENT SECRETARY

The Rev. G. C. F. Bratenahl, D.D., Secretary of the Third Missionary Department, expects to be in this Diocese from February 6th to 25th. He is ready to fill appointments on Sundays and weekdays; to preach, make addresses, etc. He would like especially to meet small groups of men or women in the several parishes for conference. During his stay here Dr. Bratenahl may be addressed at the Church House.

Mohammedans of India are planning an effort to Mohammedanize Japan. A trong deputation has been commissioned so study the situation.

NOTES: PERSONAL AND PAROCHIAL

[The editors have waited patiently for simple and brief items of interest, personal and parochial, which they might group in a special column or page of THE CHURCH NEWS. There is a place for "gossip" of the right sort in such a paper: it brightens its pages and helps materially to make the people of our diocese acquainted with each other and with each other's doings; and to promote such mutual acquaintance is no small part of the task of the paper. But having waited in vain for others to send us such paragraphs, we will introduce a few of our own culling. Perhaps with the example thus before them, our readers will imitate it. Such items may be sent to the Editors at the Church House.]

Mr. George Gordon King, treasurer of the Board of Missions, spoke at a Sunday service recently, at Christ Church, Germantown.

On the evening of January 6th, the Feast of the Epiphany, the people of the Church of the Holy Apostles gave a large reception to their new rector, the Rev. William T. Capers, and his wife.

The Woman's Auxiliary of All Hallow's, Wyncote, had as their guest and speaker, at their January meeting, Miss Wood, of Boone University Library, Wuchang, China.

Bishop and Mrs Thomas, of Wyoming, have been visiting in Philadelphia, their old home. The Bishop took advantage of many opportunities to speak in behalf of the work in his missionary district.

The Woman's Auxiliary of the Church of Our Saviour, Jenkintown, held an informal reception for Bishop and Mrs. Thomas on Tuesday, January 28th. The Bishop told about the splendid progress in the Church's work in Wyoming.

Bishop Lloyd, president of the Board of Missions, and Bishop Rhinelander were the speakers at the monthly meeting of the Church Club in January. Bishop Lloyd's words were most inspiring, and those present will not soon forget the deep impression made by him.

The rector of the Church of St. Jude and the Nativity, the Rev. Llewellyn N. Caley, recently celebrated the twentieth anniversary of his rectorship. The people of the parish quietly prepared, as a surprise to him and Mrs. Caley, a reception on the evening of Tuesday, January 7th.

Old St. Paul's Club, an account of which is printed in another column, has added a coffee-van to its equipment. The van makes trips about the city wharves, and furnishes the longshoremen and draymen with hot coffee on cold days; at the same time inviting the men to attend meetings at the Club House.

The rector of St. James' Church, the Rev. W. C. Richardson, D.D., has arranged a course of thirteen lectures, to be given in the parish house during the winter months. The subjects range from church history to athletics; including travel, science and social questions. The first lecturer was Prof. Ayer, of the Divinity School, whose subject was "The Church of England." Dr. Washburn, of Christ Church, followed, speaking on "Three Hundred Years of American Church History."

St. Clement's Church has been undergoing extensive structural repairs. It was found, some time ago, that the wooden supports of the roof were badly decayed. These have been replaced by steel girders, and the whole church has been redecorated. The cost of the renovation has been approximately $25,000. During the progress of the work services were held in the parish house; but on the Sunday after Epiphany the congregation were able once more to worship in the church.

The *Living Church* for January 18th devotes its leading editorial to the discussion of the questions raised by a pamphlet entitled, "The Higher Theological Learning; A Plea." This pamphlet was originally part of a report presented by a committee on educational questions at the last annual meeting of the Associate Alumni of the Divinity School in Philadelphia. It is an eager plea for more adequate provision for higher learning in theology. There is no good reason why our Church should not have and benefit by scholars such as Dr. Sanday, Dr. Driver or Dean Armitage Robinson. The pamphlet is intended at least to open the discussion of the whole matter. "In conclusion," says the *Living Church*, "we have to thank this committee of the Philadelphia alumni for their very suggestive report."

THE CHURCH IN PENNSYLVANIA

By the Rev. Arthur Rogers

II.

From English to American

[Author's Note.—Several years ago, at the request of the late Dr. John Fulton, I wrote a number of editorial articles for the *Church Standard* on some of the leaders of the American Church. Such a course would naturally have much to say about the Diocese of Pennsylvania, and the present article is in large part an adaptation of what I then wrote of Bishop White. If readers of that series should think me guilty of plagiarism, the plagiarism is only from myself.—A. R.]

The Revolutionary War put an end to that dependence upon the mother country which is characteristic of Colonial life. There was a new order of things in the State, and, if a thing had belonged to the old order, that was in general a sufficient reason why it should be swept away. It was natural enough that there should be a very strong tendency to pursue the same course with reference to the Church. There had long been a religious prejudice against it. In some of the colonies it was looked upon as an eccentricity to be tolerated, in others as an intruder to be driven out. We are told that an "intelligent and pious young man" of Boston fell into a state of great excitement upon reading in the newspaper that a Bishop for New England was to be sent out from London, and declared with startling emphasis that then he was a dead man. The connection between these two events was not at once apparent to an untrained mind, and a wondering friend remarked that he could see no reason for such an exclamation. The intelligent and pious young man, after expressing his surprise that any explanation should be necessary, proceeded to make the connection clear. "If this announcement prove true, the moment the Bishop of New England sets his foot on Long Wharf, Boston, I will shoot him. And the next moment I will surrender myself into the hands of justice with the certainty of being hanged. I feel that by such a deed I should be doing God service." Fortunately for them both, the announcement proved unfounded. No bishop was sent to meet a sudden death on the threshold of his career, and the intelligent and pious young man was spared as a monument of zeal and devotion in the community which he would have given his life to save from harm.

This religious prejudice was now strengthened by a political one, which was by no means without foundation. Most of the clergy, in the other colonies as well as in Pennsylvania, were Tory sympathizers. There were cases not a few where Tory sympathy passed over into Tory action. It was natural enough. They were missionaries of the Church of England, and a great number of them derived their income from the Society for the Propagation of the Gospel in Foreign Parts. Much of what they stood for was associated with the mother country, and even before the Revolution they had found the soil of the New World hard, and its atmosphere uncongenial. Some of them would not take up their old work under the new conditions; some of them were not permitted to take it up by congregations with whom they were not in sympathy. To be an American was one thing, to be a Churchman was another; and there were many who felt that there was a great gulf between the two which it was quite impossible to cross. To show conclusively that this was not the case was the great opportunity that came to William White. In order of time he was not the first bishop of our communion. Dr. Seabury's consecration as Bishop of Connecticut took place more than two years before his own. But Seabury had served as chaplain in the British Army, and had obtained his consecration from Scottish nonjuring bishops. Politically, he was associated too much with England; ecclesiastically, he was associated with it too little. Moreover, he died while Church and nation were yet in their infancy. All these facts worked together to make of White the real father of the American Church.

William White was born in Philadelphia in 1748, and was baptized in Christ Church, with which his entire life was to be associated. It was necessary for him, as for all young men in the colonies who entered the ministry in those days, to go to England for his ordination. On his return to Philadelphia in 1772, he was at once appointed assistant minister of the united parishes of Christ Church and St. Peter's, and the connection thus established lasted for sixty-four years. His service to the Church at large was so great and so conspicuous that we are apt to forget that throughout the whole course of his long life he was never free from parochial care. When yellow fever and cholera visited Philadelphia and reduced the population to the verge of panic, he cared for the sick, comforted the dying, and set an example of courage to those who were untouched by the disease, but whom fear had robbed for the moment of their wits. He preached his last sermon at St. Peter's after he had passed his eighty-eighth birthday, and only three weeks before his death.

This pastoral service needs to be remembered as the constant background of his life, and was never neglected even when he was called upon to take part in tasks vastly more important than the care of any single parish. In the middle of the war, the rector of Christ Church, Dr. Duché, went to England, and White was chosen in his place. From the beginning of the conflict his sympathies and his convictions were with the American cause, but, as he puts it, "I never beat the ecclesiastical drum;" and although he felt it his duty to respond to a request to act as chaplain of the Continental Congress at Yorktown, he refused, so far as possible, to make his ministry in any way instrumental to the war. He realized that in political matters there is abundant room for the greatest difference of opinion between honorable and honest men, and he felt that in the Church of God they should find a common meeting ground where the points on which they differed could be left behind.

When at last the war ended and men were free to take up again the broken threads of ordinary living, the Church existed chiefly in the form of fragments that remained. There were a few scattered congregations; a few church buildings, many of which had seen strange uses for which they never were intended; a few bewildered clergymen, who did not quite know what they ought to do. Before the war, the bishop was three thousand miles away. Now, there was no bishop at all, and for a time there seemed no possibility of getting one. In an independent country it was indispensable that there should be an independent Church, entirely free from any political alliance, and yet in England Church and State were so closely bound together that there were many obstacles in the way of consecrating bishops without imposing obligations which a loyal American could not assume. At this crisis Dr. White proposed a plan which has been much criticised, but which at any rate shows his boldness—though he was by nature a cautious man—and the sense of proportion with which he regarded holy things. If they could not get what they wanted, he urged them to do the best they could with what they had. If it was impossible to obtain bishops from those who subordinated ecclesiastical

order to political spite, he would not admit that the day was lost and that the Church must perish; he would organize its work without them. His suggestion was temporary and provisional in its nature, and it did not become necessary that it should be put to the final test; but many years afterwards he wrote to Bishop Hobart concerning it in a way which marks the relative importance which he attached to various offices of the Church. "I am still of opinion that in an exigency in which a duly authorized ministry cannot be obtained, the paramount duty of preaching the Gospel, and the worshipping of God on the terms of the Christian covenant, should go on, in the best manner which circumstances permit. In regard to the episcopacy, I think that it should be sustained, as the government of the Church from the time of the apostles, but without criminating the ministry of other Churches—as is the course taken by the Church of England." Largely through the good offices of John Adams, American Minister to England, the difficulties were removed and the English bishops declared their readiness to consecrate properly chosen persons for the Church in the new nation. The clergy of Pennsylvania—there were but six of them in all—selected Dr. White, and he proceeded to England with Dr. Provoost, who had been elected Bishop of New York. They were consecrated in Lambeth Chapel on the 4th day of February, 1787.

For fifty years from that time the life of Bishop White is the history of the American Church. He consecrated its bishops; he attended its General Conventions, presiding at all of them but one; he wrote its pastoral letters; from his own convention he was never absent. He played a prominent part in the adaptation of the Prayer Book and in the drawing up of canons for the Church's government. The mutual suspicion and distrust which was so evident in the ratification of the Constitution by the different States was not unknown in the councils of the Church. Then Bishop White was like Barnabas, in persuading men of differing views to trust each other. One secret of his power may be found in a remark which he made with reference to a discussion about the General Theological Seminary. He had been at first opposed to its establishment, on the ground that local seminaries would be likely to do more satisfactory and better work. He was outvoted, and at once acquiesced in the decision, and gave to the Seminary his constant approval and support. "It has always been my practice," he said, "not to be repeatedly obtruding my peculiar views of a subject on any body of men when their decided sense has been declared against me—the matter not involving sacrifice of principle." He could yield gracefully, and so he won far more than he gave up.

His diocese grew, slowly at first, and then with great rapidity, and the time came at last when the increasing work and his own decreasing strength made it necessary that he should have some assistance. The contest which culminated in the election of Bishop Onderdonk is not a pleasant chapter in the Church's history. Bishop White has left a record of it among his papers, but with this direction, characteristic of the man—"In the case of my decease it is my wish that no use may be made of the within, unless needful for the repelling of any attack on my reputation, or to meet any tendency to the disorganizing of the Church, originating in the transactions recorded." The trouble began several years before the election, in a singular attempt on the part of some of the clergy of the diocese to use the Convention Journals for their own purposes. The Bishop points out the obvious dangers of this habit. "If there should be any minister among us who, from the impulse of vanity, may wish to magnify himself, a conventional journal will be an engine convenient to his purpose, which will be much to the discredit of the Church. Again, a consequence may be that some ministers, from zeal for the propagating of opinions, or for the sanctioning of practices not known in the institutions of our Church, will press the Journals into their service, which will pervert them to the propagating of error. Again, a consequence of this will probably be, that other ministers will be induced to balance the errors by statements of opposite truths, and thus the Journals may become an arena of religious controversy. Are not provocations to it, sufficiently numerous, without this?" The Bishop therefore claimed the right to exclude irrelevant matter from parochial reports, which were intended for a definite purpose. The controversy complicated the election for an assistant bishop, and led to Bishop White's being charged with professional partisanship in his own convention, a charge which he repudiated with a vehemence quite foreign to his usual mildness. "You might as well call me a Jew or a Turk at once," he said.

He kept steadily at work until he was eighty-eight years old, and then, in the summer of 1836, he died, and was buried in Christ Church, where he had ministered so long. He lived to see another generation do its work on the foundations which he had laid. It is not easy to say whether he had two talents, or five, or ten; but whatever his natural gifts may have been, he had what the Church most needed at the time, and he gave it gladly and freely—freely in the most literal sense; for while he had a modest salary from his parish, he received from the diocese only the interest on a legacy of four thousand dollars. We have learned, however, from many instances, that the amount of salary is a poor criterion by which to judge the usefulness or value of the work for which it is received. And he had something more than money. As a newspaper notice of the day put it: "Bishop White enjoyed a revenue beyond a monarch's command; his daily income was beyond human computation. If he went forth, age paid the tribute of affectionate respect, and children rose up and called him blessed." Great men are not always known as great by those at home, but when he died it was felt that the first citizen of Philadelphia had passed away.

"THE BISHOP'S BRICKS"

The Bishop's desire to build six churches in six years, to provide for certain hitherto untended quarters of the diocese, has now become familiarly known. The movement to carry that desire into execution has taken a place among the recognized activities of the diocese. The latest impetus to that movement has been given by a zealous communicant of Germantown, Miss Emelyn S. McClellan, who, through her appeal to the rectors of the city and vicinity, and to the Sunday-schools and parochial societies within their cures, has received for the Bishop's Bricks Fund the sum of two hundred dollars. This amount, all in gold, and enclosed in a neat leathern purse, was placed in the Bishop's hands last week, together, moreover, with a large number of letters, whose expression of loyal co-operation argues well for the realization of this most laudable and needful undertaking.

A UNIQUE INSTITUTION

A little more than two years ago, four laymen and one clergyman founded an institution for the care and rehabilitation of men who, through over-indulgence, had become the victims of intoxicants and drugs. The institution is known as The Old St. Paul's Club and is located at 411 Spruce Street. Its methods are unique and are the result of many years' practical experience.

In the first place, emphasis is laid upon the fact that the Club is a social organization and not a rescue mission in any sense whatever, nor are the usual rescue mission methods used in getting its members to renounce their evil habit. On the contrary, the Club "passes up" the matter of the spiritual development of its members to the various churches of the community. Each member is required to attend the branch of the Christian Church in which he was christened at least once every Sunday in the year, and his standing in the Club depends entirely upon how strictly he observes this rule.

The difference between the Club and the ordinary rescue mission is felt from the beginning by the applicant. Instead of walking in and getting converted on sight, as it were, he is asked to become a guest of the Club for a few days—long enough to get acquainted with its members and its methods. If he likes both well enough to join, he is advised to ask a member in good standing to propose him at the next regular business meeting and accept the responsibility of sponsorship for him. Generally, the candidate has no trouble in this respect, unless he is suspected of insincerity, for most of the members in good standing are more than ready to give a newcomer a boost.

After the candidate is proposed, he is put on probation for one week in order to further test his sincerity of purpose. If, at the end of the week, he can declare before God and his own conscience that he has abstained from all intoxicating liquors, wine and cider, he is elected to full membership and takes the permanent pledge, which is as follows:

"I.....do hereby promise before God and my own conscience that I will hereafter abstain from the use of all intoxicating liquors, wine and cider; and that I will not use them as a means of entertainment nor offer them to my associates or persons in my employ. Also, I will both by precept and example discourage their use in the community in which I live."

After the newly elected member has taken the pledge, his sponsor, who has been standing by his side during the ceremony, is required to repeat the following obligation:

"I..... do hereby promise, with the help of God, to guard, guide and protect this my brother, whom I recommend for admission into our Society, to the best of my ability; and if, through moral weakness, he should break his pledge and forsake this Society, I shall do everything in my power, that is honorable, to win him back and make him worthy of reinstatement into our Society."

From the moment the new member takes the permanent pledge, he is under the care of not only his sponsor but of the whole Club and he is urged to work for the Blue Button. The blue button signifies that the man has rounded out three months without drinking. As soon as he has won it, he is encouraged to go after the Red Button, which he gets at the end of six months' sobriety. By the time he gets through his half year he needs little if any encouragement to work for the White Button, which is his at the end of nine months. Then begins the real spurt to complete one year of sobriety and win the Solid Silver Button. The highest honor a member can attain after his year's successful fight is the Solid Gold Button, which he gets at the end of five years. No man has won the gold button as yet for the simple reason that the Club is only a little over two years old; but there are two dozen silver button men, who are putting up a great fight to win out, and it is confidently expected that every last man in the silver button class will land the gold.

The Club House is open every day from 1.30 to 10.30 P. M., and is very well patronized indeed, especially in the evenings, when the smoking room, pool room and recreation rooms are crowded with members. The regular business meeting of the Club is held every Friday evening, at which time the assembly room is so crowded that the seating capacity is entirely inadequate and members who arrive five minutes late are forced to stand.

One gratifying feature of the Club is its independence. The members contribute toward the support of the work and last year came within a little over a hundred dollars of paying all the Club expenses. This is a record that cannot be duplicated by any rescue mission or institution for inebriates in the diocese. Also, the Club is run upon a most economical basis. Last year, the Club received one hundred and forty-five new members and the expenses were only $633. The explanation ii simple. No officer receives a salary—not even the house superintendent—but everybody must get out and hustle for a living and help support the Club out of his earnings. The average receipts every Friday evening are ten dollars.

Another interesting feature of the Club is the publication of a monthly magazine in the interest of the work known as the *Old St. Paul's News*. This lively little periodical will be sent to anybody for one dollar per year, which is the subscription price. Sample copies will be sent to any address upon application.

The Club is a branch of the Philadelphia Protestant Episcopal City Mission and the house which it uses as a club house was originally the headquarters of that corporation. The Club's name is taken from Old St. Paul's Church, which is the present headquarters of the City Mission and in which the first member of Old St. Paul's Club renounced his sin of drunkenness and began to live a sober life.

One of our Japanese deacons in the diocese of Tokyo has done good work in "cleaning up" the town of Fuchu. With the consent of his bishop and the priest-in-charge, he began a campaign against vice. The man who owned the largest number of licensed houses was the mayor. Our deacon so roused public opinion that this corrupt official was forced to resign and a more worthy person chosen in his stead. As a result of the fight for better conditions, it is now clearly understood by all that the Church stands for purity and righteousness and can neither be frightened nor bought. It looks as though Fuchu were going to be a better place through the efforts for righteousness of our deacon.

Among the forward movements in China devised by the new National Church, is a Christian Literature Society, which it is hoped may do for the Church in China what the S. P. C. K. has done for the English Church. The Rev. A. A. Gilman, our missionary at Chagnsha, was unanimously chosen as the first secretary of this Society.

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Among the many philanthropies of our great city there is one which should be known to every one of its inhabitants. Some forty-odd years ago a home was opened for young girls who had to work for their daily bread. The object of the foundress was to provide them with a comfortable, pleasant home, nourishing food, medical attendance and all the adjuncts of civilized life, and to protect them from the evils and temptations of a city. The house opened with six girls, and out of this small beginning three large boarding homes have developed, with an average of 135 girls. Quietly and modestly these houses have been conducted all these years by a board of ladies with the help of most excellent matrons—with no effort to attract public attention through the giving of entertainments and with very little advertising of any sort.

As from year to year the expense of running these houses has increased, especially for food and coal, it has been thought wise to make an effort to increase the number of subscribers to this most admirable work by making an appeal to the general public to assist in its continuance. Just now we are facing a financial crisis and have been obliged to create a loan to pay our debts. As one by one those who have been in the habit of giving an annual subscription have passed away, we naturally long to find others to take their places. Will you not help us?

J. Elizabeth Wells Brown,
Secretary.

Bishop Willis, of the English Church, formerly of Honolulu, now of Tonga in the Friendly Islands, was in New York about the first of December. He had come from England, having taken his first vacation in fifteen years. In response to the question of a reporter he said: "While the Friendly Islands group was once peopled by cannibals, scattered tribes of them being found there still, we who make the place our home are in the main in no fear of either natural savages or those who are the result of civilization. In Tonga nearly every one is Christian and nearly every one is honest. We keep no locks on our doors, we require no safes or strong boxes, and we are never called upon to deal with malignant disease. I shall be glad to return to the peace I shall find in Tonga. I was a month in London and I may remain a week in New York, which, if I am not wrong, I shall find quite sufficient."

A NEW LENTEN COURSE

A new Lenten course of mission study which has been for Sunday-schools and other junior study classes, prepared by the Rev. Phillips E. Osgood, is on "The Helping Hand in the Sunrise Kingdom," and furnishes six lessons, with ample illustrations. Material is provided which will enable the teacher to talk interestingly to the class for ten minutes or longer each Sunday, thereby widening the scholar's knowledge, deepening his sympathy and stimulating his purpose to increase the Easter offering. All the material necessary for an entire class is contained in the pamphlet, the price of which is 15 cents.

Count Okuma, a Japanese statesman, not himself a Christian, in an article published in the October *International Review of Missions*, says: "Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought."

MRS. WETMORE'S WORK

Mrs. Thomas L. Wetmore, of Christ School, Arden, N. C., desires to meet any who are interested in her work, at the parish house, of the Church of the Saviour, 3725 Chestnut Street, on Saturday morning, February 15th, at eleven o'clock. Many of us feel that Mrs. Wetmore's work makes a peculiarly strong appeal to the sympathetic interest of church women. Upon her husband's death she bravely assumed the whole responsibility for the school he had founded —a complicated charge, including industrial and educational problems as well as the conduct of the mission, in itself a work of no small proportions. Her plucky struggle for the support and endowment of the work as well as her success in developing its facilities and resources deserves hearty and enthusiastic support, and it is hoped that many parishes will be represented at the meeting.

READING CIRCLES

The Reading Circles for Clergy held their first annual meeting on Tuesday, January 14th, at the Church House. Bishop Rhinelander and Bishop Garland were present with a goodly number of other clergy of the diocese. Although this work was begun in this diocese only a few weeks ago, seven circles have been formed, each having its own secretary with a total membership of forty. R. B. Rackham's Commentary on the Book of the Acts of the Apostles, which may be purchased at Jacobs' Book Store at the reduced price of $2, has been selected as the first subject for reading. Discussion at the meeting showed the value and suggestiveness of the book, and emphasized the benefit and importance of individual independent reading and thinking, by which one reaches his own conclusions and forms opinions, which he can then compare with those which other minds have reached in studying the same subject. All our clergy are invited to join in this co-operative study. Circles can be formed in any neighborhood, and secretaries for them may be nominated. For information or membership apply to Rev. J. DeWolf Perry, Warden.

THE BOHLEN LECTURES

The Bohlen Lectures for 1913 will be given by the Rev. William M. Groton, D.D., Dean and Professor of Systematic Divinity in the Divinity School in Philadelphia. Dean Groton's subject—one which is exciting particular interest to-day among thoughtful people—is "The Christian Eucharist and Pagan Cults."

The lectures will be given in Houston Hall Auditorium, University of Pennsylvania, Thirty-fourth and Walnut Streets, on Mondays, February 3, 10, 17, 24, and March 3, at 4 P. M. The lectures are free and open to all.

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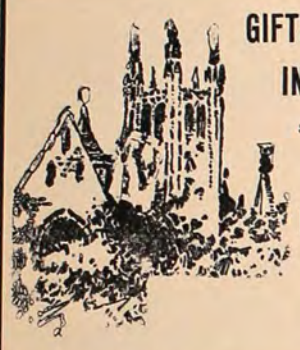

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Some friends of the Galilee Mission, Rev. J. J. D. Hall, Superintendent, 823 Vine Street, desire to call the attention of the various parishes in Philadelphia to its work and needs. The work done is excelled by no institution of its kind in the country. A multitude of men are helped to start life over again, and in many cases prove very grateful for the opportunity. The Mission receives men from almost every parish in the city, and hence has a general claim on the Church. It makes a large donation to the city and state in the lives of men who have been restored to manhood and changed from dependents to wage-earners and even taxpayers. Therefore a contribution is not a charity but an investment. More than 150,000 men use its various departments during the year. Ten men are preparing for the ministry and a number are in Christian work of some kind.

We desire the interest to be more general, and that each parish during the year should feel responsible for a contribution in money, however small, or for donations of clothing, shoes, bed linen or blankets for single beds. The expense of such a work is necessarily heavy and funds are required at once for repairs. A visit to the Mission will promptly convince you of the importance of it all.

Judge not the preacher; for he's thy judge,
If thou mislike him, thou conceiv'st him not,
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good; if all want sense,
God takes a text and preacheth patience.

* * * * *

Though private prayer be a brave designe,
Yet publick hath more promises, more love;
And love's a weight to hearts, to eyes a signe,
We all are but cold suitours; let us move
Where it is warmest. Leave thy six and seven;
Pray with the most: for where most pray is heaven.

—*George Herbert: The Church Porch.*

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BOOK NOTES

"The Holy Spirit and the Prayer Book." By James Haughton. Philadelphia: The John C. Winston Company.

There are a great many good books which tell us nothing of the author. He hides himself behind his literary style or his opinions. Perhaps he may have something to say of what he likes and what he dislikes, but of his own character there is no revelation. We are made to feel that we are reading a book, not that we are learning to know a man. In this book of Dr. Haughton's the reverse of all this is true. It is a good book, to be sure, but the best thing about it is that no one can read it without coming to know the author. These chapters on the Holy Spirit are not sermons. Sermons are not literature, and the qualities which give them their real effectiveness cannot be imparted to the printed page. If, against this judgment, some one should urge such men as Robertson, or Liddon, or Phillips Brooks, it may be answered that Robertson was a philosopher and Liddon a theologian and Brooks a poet. Neither has Dr. Haughton given us a volume of theological essays nor a collection of meditations. But, after his own fashion, and with the services of the Prayer Book as a point of departure, he discusses the leadings of the Holy Spirit. The book is discursive, not because the thought is wandering, but because so many subjects come naturally within its range. Whatever the subject, it is treated with sympathy and with a spirit of devotion, and there is a wealth of illustration which not only bears witness to the author's scholarship, but which offers to the reader many suggestions for further thought.

A. R.

Missionary activity has always marked the Diocese of Pennsylvania. The Men's Auxiliary is just now pressing the matter of the apportionment with particular vigor. The committee is composed of men of high position and large responsibilities, who are sparing much time for the work. One who comments upon this matter says: "Truly the days have gone by when an offering taken once a year, and a missionary box packed in Lent by a few earnest women, were looked upon as constituting a fair record of missionary enthusiasm in an average parish."

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A CORRECTION CORRECTED

We are asked to correct an error which appears among the "Latest Changes and Corrections" in the *Living Church Annual* for 1913. The Rev. Thomas Bell has not given up his work at Trinity, Buckingham, and should not be placed among the non-parochial clergy of the Diocese.

The mistake was not unnatural. The charter of this parish was granted when the nearest post office was Centreville, and it is still commonly known as "Trinity, Centreville." Later on a chapel was established at Centre Hill, in Bucks county, receiving also the name Trinity Chapel. The two churches are constantly confused by those who are not familiar with the geography of Bucks county. It is Trinity Chapel, Centre Hill, which has been assigned to the care of the Rev. W. H. Benford, as a part of his work under the Newtown Associate Mission.

Trinity Church, Buckingham, is showing vigorous life under Mr. Bell. The letter containing this correction brought as news also that a club of twenty-five subscribers to THE CHURCH NEWS had been almost completed. How many other parishes of less than fifty communicants can equal this record?

In an editorial *The Outlook* of November 16th devotes considerable space to the discussion of Bishop Brent's convocation address. It speaks of him as "a religious leader who is also a statesman, and who has the heroic and prophetic qualities of the missionary, not only abroad, but at home." The two features of the Bishop's address which *The Outlook* stresses are his treatment of the Opium Conference at The Hague (of which he was the president), and the portion devoted to the World Conference on Faith and Order. Strong words of approva lare spoken by the editor.

Rev. Joshua Kimber, for forty-five years an officer of the Board of Missions, died suddenly on the evening of December 3d, at his home in New York. Mr. Kimber is known throughout the Church as the very embodiment of loyal and faithful service. He had but just retired last May from the active exercise of his office. His contribution to the progress of the Kingdom of God in the world has been a worthy one.

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We have the favorable opinions as to legality of Henry C. Allen, Esq., of the firm of Crump & Allen, attorneys for the district, and Warwick M. Downing, Esq.. of the Denver bar, who examined the proceedings on our behalf.

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J. DeWitt Jobborn,
Corresponding Secretary,
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A heart there was—poor heart—as black as night,
And naught in all the world could make it white.

Poor heart, it prayed the doves as they flew by,
To droop their soft white wings o'er it, and try
If that might help—but it was all in vain,
For black as night the poor heart did remain.
And then it begged the moon, a long, long while
To gaze upon it with her silv'ry smile.
And long the moon gazed down, full many a night,
Yet still in vain—the poor heart grew not white.
The river with its waters washed it o'er,
E'en as it doth the pebbles on its shore,
And even as on tender corn, the rain
Fell fast upon it—yet was all in vain.
The sun looked pitying down, compassionate,
On the heart's blackness and its better fate.
At last a heart, a happy heart, came by,—
Happy, for it was white—and drawing nigh,
Touched the black heart—and lo! it broke in two,
Yet ere it broke, as white as snow it grew,
And of its fragments, every one did prove
White as the feathers of a turtle-dove.

There was a heart—poor heart—as black as night,
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—*The Bard of the Dimbovitza.*

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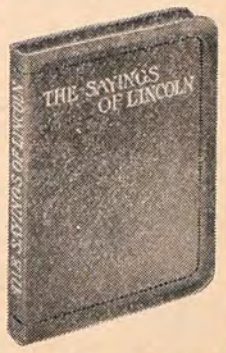

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Overland Motor Company
132-134 N. Broad St., Philadelphia

ALWAYS AHEAD

For Style
Quality
Moderate Prices

EMBICK'S

Women's and Girls' Suits and Coats
Ready to wear and made to measure

Children's Hats, Coats, Dresses, Waists and Neckwear

W. H. EMBICK & SONS
1618-20 and 1628 Chestnut Street

¶ We can always quote a close, accurate market on any security. We solicit your consultation of this service before closing any transaction.

¶ This assures your obtaining the best figure whether buying or selling. Your use of this service will in no way obligate you.

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Members Philadelphia Stock Exchange
BONDS AND INVESTMENTS
Real Estate Trust Building
Philadelphia, Pa.

Compliments of

OTIS ELEVATOR COMPANY

ALL PRINCIPAL CITIES

Jayne's Expectorant

THIS valuable remedy for coughs and colds has been sold very generally throughout the world for nearly one hundred years. It is believed that no similar remedy has been used so widely or for so long a period, and that none has given more universal satisfaction.

It can be purchased at any druggist's, either in liquid or tablet form.

℞

BRING your eye-glass prescription to us and we will not only fill it with the dispatch and scientific accuracy for which Mr. Fox is famous—but we will equip your glasses with the

Fox Lasso Guard

The acme of comfort for hot weather

This guard, when correctly fitted, does not pinch or bruise the nose, and yet, because it is constructed on scientific principles, it holds the glasses firmly and correctly in position,

Your physician will recommend us—ask him

Fox Optical Co.
1726 Chestnut St.

Oriental Rugs

Three Reasons why Woodman's is the Correct Place to Purchase your Oriental Rugs

First—We import direct, saving the middleman's profit, thereby saving you money.

Second—We are experts in our business and know the Rugs we are selling you.

Third—You take no chances in buying from us, as if by any reason you do not get the right rug for the place you can exchange it at any time.

Woodman's, Inc.

Importers of Ancient and Modern Rugs

1504 Walnut St. :: Philadelphia

Capital $1,000,000 **Surplus $4,000,000**

THE PHILADELPHIA TRUST
SAFE DEPOSIT AND INSURANCE
COMPANY

415 Chestnut Street **Branch Office, 1415 Chestnut Street**

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Interest Allowed on Deposits Subject to Check
Safes of All Sizes to Rent at Both Locations
Trusts of Every Description Executed

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HENRY G. BRENGLE, Treasurer
THOMAS B. PROSSER, Real Estate Officer

HARRY STEWART, Ass't Real Estate Officer
NELSON C. DENNEY, Assistant Secretary
T. ELLWOOD FRAME Assistant Secretary
HENRY L. McCLOY, Assistant Treasurer
CHARLES V. THACKARA, Ass't Treasurer and Manager Branch Office

The Farmers' and Mechanics' National Bank

427 Chestnut Street, Philadelphia

Organized 1807

Capital	**$2,000,000**
Surplus and Profits	**1,475,000**
Deposits	**16,127,089**
Dividends Paid	**13,337,000**

HOWARD W. LEWIS - - - - - President
HENRY B. BARTOW - - - - - - - Cashier
EDW. STOTESBURY LEWIS - - Asst. Cashier
G. H. MILLETT - - - - - - Asst. Cashier
JOHN SCHLAGLE - - - - - Asst. Cashier
OSCAR E. WEISS - - - - - Asst. Cashier

Accounts Invited

Interest Allowed by Special Arrangement

Commercial Trust Company

20 South Broad Street

CITY HALL SQUARE

Capital $1,000,000 **Surplus $2,000,000**

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JOHN H. MASON . . . . . Vice-President
W. A. OBDYKE . . . Vice-President and Treasurer
C. P. LINEAWEAVER . . Secretary and Trust Officer
H. W. STEHFEST . . . . . Assistant Treasurer
SAMUEL A. CROZER . . . . Assistant Secretary

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Acts as Executor, Administrator, Trustee and Guardian